

IN HIS FOOTSTEPS

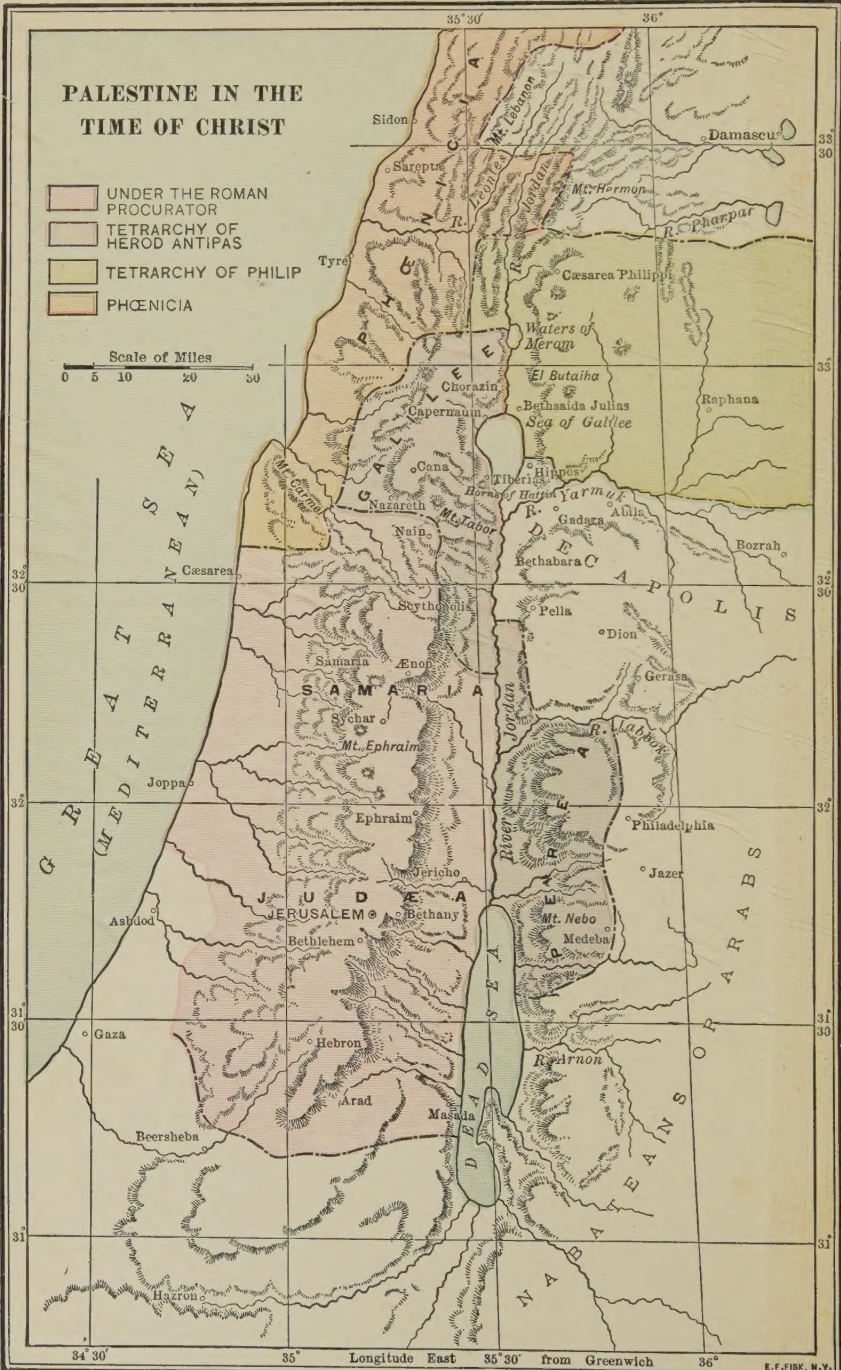
WILLIAM E. McLENNAN



PALESTINE IN THE TIME OF CHRIST

- UNDER THE ROMAN PROCURATOR
- TETRARCHY OF HEROD ANTIPAS
- TETRARCHY OF PHILIP
- PHœNICIA

Scale of Miles
0 5 10 20 30



MODERN PALESTINE

English Miles

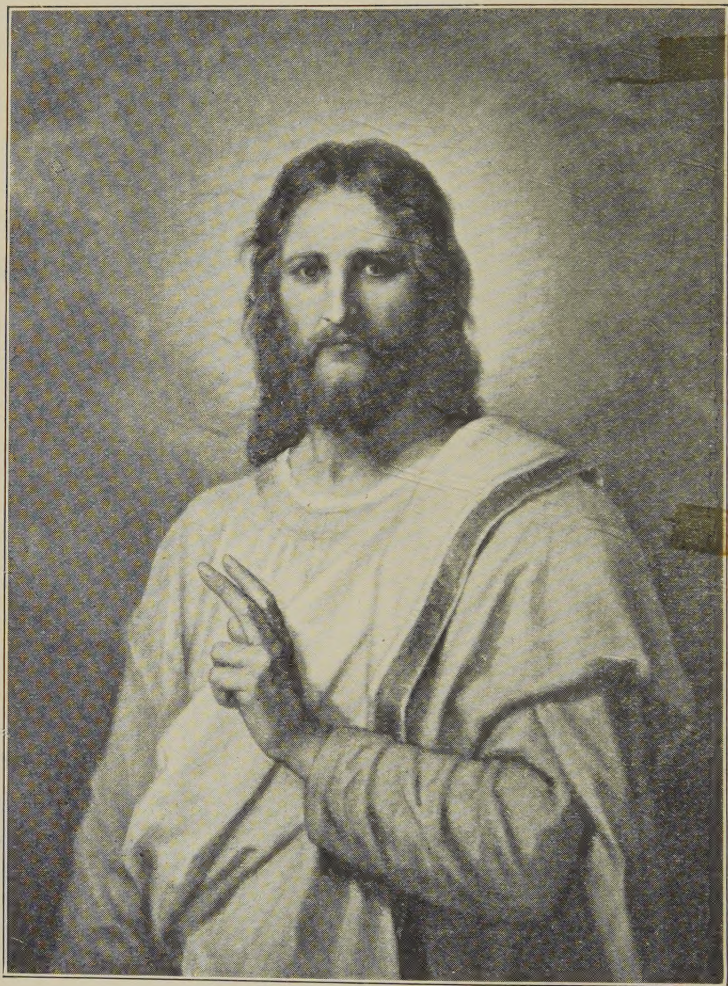
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IN HIS FOOTSTEPS

A RECORD OF TRAVEL TO AND IN THE LAND
OF CHRIST WITH AN ATTEMPT TO MARK
THE LORD'S JOURNEYINGS IN
CHRONOLOGICAL ORDER
FROM HIS BIRTH TO
HIS ASCENSION

BY
WILLIAM E. McLENNAN

REVISED EDITION



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PREFACE

WHILE it is naturally gratifying to an author to be invited to prepare a new edition of his book—inasmuch as such invitation testifies to a certain demand on the part of the public—still, if he is entirely honest with himself, he cannot but reflect that if he had done his work better a revision would not have been necessary, or, at any rate, it could have been longer postponed.

No one can be more conscious than the writer of the imperfections of the first edition of this book—or, for that matter, of the present edition. Nevertheless, there were certain features of it, apart from the main purpose, explained in the Introduction, which appeared to justify its publication. These features were, *first*, the division into sections based on the Lord's removal from one place to another, such removal being prominently indicated by display type; *second*, the grouping of all that occurred at a particular time or journey under a separate head with the appropriate Scripture passages arranged in the form of a harmony of the four Gospels; *third*, a minimum of homiletic and hortatory matter; and, *fourth*, an imaginary journey to Palestine following as nearly as possible the footsteps of Christ.

The features indicated above have been retained in the new edition, but that is about all that remains of the former book. The text has been practically rewritten. The number of illustrations and the amount of illustrative material, particularly of the habits and customs of the people of Palestine, have been greatly increased. Besides a general index, which was absent from the old edition, there are several appendixes which it is believed will be something more than mere conveniences. The references to topography, religious divisions, language, etc., are much extended. But the principal change is the adoption of the arrangement which classifies the Lord's ministry by places and events rather than by years, the latter being considered too arbitrary and having too little significance, even though it has the indorsement of so great a scholar as Andrews.

Preface

For the order of events, Stevens and Burton's *Harmony of the Gospels* has been relied on as furnishing the most logical arrangement, though that has not been slavishly followed.

Further explanation would seem to be useless or, at least, unnecessary, particularly in view of the fact that the book is to be judged, and properly so, not on what it contains or omits, not on its plans and schemes, new or old, but solely on its ability to meet the needs of those who would have the youth of the present day see Jesus *as a real Person*, whom to see and know aright is to have life eternal.

WILLIAM E. McLENNAN

Buffalo, N. Y., April, 1911.

MRS. HUMPHRY WARD quotes Professor Jowett as saying to her: "We shall come in future to teach almost entirely by biography. We shall begin with the life which is most familiar to us--the life of Christ; and we shall more and more put before our children the examples of great persons' lives, so that they shall have from the beginning heroes and friends in their thoughts."

"All that history which at a distance seemed to float in the clouds of an unreal world took instantly a body, a solidity which astonished me. The striking accord between the texts and the places, the marvelous harmony of the evangelical picture with the country which served as its frame, were to me as a revelation. I had before me a fifth Gospel, mutilated but still legible."—*M. Renan*.

INTRODUCTION

AIM OF THIS BOOK

THE chief aim of this book is not merely to give the facts connected with the life of Jesus—the four Gospels do that better than it has ever been done by any writer since their day—but, rather, to make his earthly life so interesting to youth that he will forever appear to them as a real, living Personality. This is sought to be accomplished in two ways—through biography and travels. It is the belief of the writer that every normal person is interested in other people; particularly in anyone who does the unusual—the common in an uncommon way, and the uncommon in any way. He also holds that everyone likes travels provided it involves rapid transfer of scene and a continuous movement of events; especially if, in the case of the boy, at any rate, it has to do with railroads, steamboats, strange people and their customs, plots and counterplots, defeats and victories. This is not mere theory. A year or more before the opening of the Columbian Exposition the writer took a class of older young people, of various degrees of intelligence, through a course of reading and investigation, beginning with Columbus, marking his footsteps from Italy to Spain and following in his wake to America. Then, with an introduction on prehistoric America, the steps of the colonists were traced, and, by the movements of their descendants, the entire history of our country was brought down to the opening of the great Exposition. Each step of the way was illustrated by means of the stereopticon. A similar plan was, with equal success, pursued with a large class of boys and girls. An imaginary trip to Palestine was proposed and followed out with the most careful attention to the details of choice of routes, time-tables, baggage, etc. On reaching Palestine our aim was actually to realize, as far as possible, the very scenes connected with the life of Jesus, from his birth to his ascension. In this the stereopticon was a most valuable aid, but, unfortunately, slides could not be procured of the most important places except at very great expense. That

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led to an experiment with prints. The offices of Thomas Cook & Son and other international tourist agencies were searched for illustrations of the route and the country. Some of these were mounted on cardboard and passed around the class for examination while the leader made what explanation seemed to be necessary.

During several years thereafter the method was employed in weekly meetings with boys and girls of various ages and temperaments through periods lasting from October to June, with the result that it was demonstrated beyond question that the life of Jesus could be made absorbingly interesting to young people. Then came the publication of the first edition of this book and its use for fifteen years—a period sufficiently long, it would seem, to try and, if approved, to justify the method by the most practical of all tests. That it has in the main been approved would appear to be the general verdict.

THE USE OF PICTURES

The numerous inquiries received from teachers relative to the use of pictures appears to render necessary a further explanation than what was contained in the old edition, where reference was made to the value of a proper use of material illustrative of Palestine and the Gospel text. At the time that was written the amount of such material was somewhat limited and rather expensive. Now, all that is changed. The question to-day is, rather, one of selection, and in order to make the selection as easy as possible a list of appropriate pictures is given in Appendix III. In case any teacher desires an exhaustive list of pictures, application may be made to the Rev. William Walter Smith, secretary of the New York Sunday School Commission, 29 Lafayette Place, New York, for his complete *Handbook of Religious Pictures*, in which is listed practically everything available in this country, including the larger and more expensive pictures. The price of the *Handbook* is five cents. It would be well also to procure the catalogue of the Bible School Exhibit of Winsted, Connecticut, which is under the management of the Rev. F. D. Elmer, whose work in popularizing Bible study is well known. The Bible Study Publishing Company of 250 Devonshire Street, Boston, Massachusetts, furnishes,

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besides pictures and maps, material for manual work, paper for cutting and tearing, paper pulp for maps, clay for modeling, etc. Their list will be furnished on application.

The plan of viewing Palestine by means of the stereoscope cannot be too highly recommended, and there is nothing comparable to the plan and material provided by Underwood & Underwood, 3-5 West 19th Street, New York. Seeing Palestine through their list of stereoscopic pictures is the next thing to seeing the country itself. One can hardly imagine anything more lifelike.

If a stereopticon is available, and slides can be procured, it will be found advantageous to have a meeting, say once a month, given to showing views of that portion of the country that has been passed over during previous meetings. Unfortunately, persons living in small towns and cities will usually be unable to secure slides at home, and it is rather expensive to rent from dealers at a distance. It would be well for every church organization to have a stereopticon with at least one hundred slides illustrating the life of Christ. Certain manufacturers are experimenting with what is sometimes known as the reflectograph, for showing on a screen opaque pictures like post-cards. This instrument has a great field and future when it is a little more developed.

DANGER OF TOO MUCH MATERIAL

Different teachers will use different methods, and any material is good that makes more clear and prominent and attractive the character of Him whom we are seeking to interpret and exalt. Care should be taken, however, lest in the use of such material the Christ himself is obscured. Another danger comes from the tendency of earnest teachers to do too much for the pupil, with the result that their children gradually cease trying to do anything for themselves, and thus initiative is lost and many other things with it. We should never forget the really pathetic picture of the children of the rich denied the privilege of making their own playthings.

THE USE OF NOTEBOOKS

The foregoing paragraph has its bearing upon the subject of the use of notebooks in connection with Bible study,

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and especially the life of Christ. The question is not whether the notebook is a valuable aid—of that there can be no doubt—but of the respective merits of the specially prepared notebook and the simpler one made almost wholly by the pupil himself. The first has its advantages, one of which is the ease with which it can be used. On the other hand, it must of necessity be somewhat expensive, and there is again the pedagogical objection noted above, that it may do too much for both teacher and pupil. On the whole, the writer prefers the simple notebook, easily obtained and costing but a few cents, and which can be used by each member of the class as a sort of scrapbook, in which may appear everything believed to be illustrative of, or which gives point to, the subject. It may contain time-tables, tickets, pictures of steamboats, and various pictures of the journey to and about Palestine (gathered from papers, magazines, and advertisements), post-cards, pressed flowers, postage stamps, etc. Some will prefer to provide books large enough to take the Brown, Perry, Wilde, Tissot, and similar pictures. In any case, whatever the form the notebook takes, it should be kept as neatly as possible. The writer has heard of a lady who took the trouble, being an artist, to paint watercolor pictures in her notebook.

PREPARATION FOR MEETINGS

As to the method of using the book in class instruction, it may be said in brief that much must be left to the individual teacher. But that does not mean that the teacher can afford to leave everything to the inspiration of the moment. Procure a good map of the world, and, after locating your own town, find out by proper questioning the best way to get to Palestine. Talk over all the available routes, finally selecting one which seems to combine the most advantages. You will, doubtless, decide to sail from New York, though there are other ports from which you might take passage. By correspondence with various tourist agencies over the country, you will learn all particulars regarding dates of sailing, etc. Discuss routes and steamboat lines. The largest boats run between New York and Liverpool, or Southampton. There are other excellent lines between New York and Glasgow, or Havre. If you

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should decide on one of these, it will be necessary, of course, to cross the continent by rail.' For many reasons the route via Gibraltar and the Mediterranean is to be preferred.

Whatever route is selected, give a description of leaving port, then of your vessel. It will not be difficult to obtain cuts of the interior, the cabin, saloon, engine room, etc. Tell how the boat is propelled or, better, have one of the boys describe the machinery of a steamer. Give a list of the officers, and name the duties of each. Life on board a great steamer will be interesting; how the passengers sleep, what they eat, how they amuse themselves. All such details will make a deep impression, especially on boys. They will begin to read about steamboats and kindred subjects, and as they read their interest in the amours and adventures of disreputable characters will grow less and less. On the itinerary you will observe the different points where your steamer stops. Have views ready of Gibraltar and the other ports, but do not give very much time to these places. Interest should be gradually increased in the country to which the company is journeying.

The author is permitted to insert here two suggestive lessons, with pointed instructions to the teacher, prepared by Miss Emma A. Robinson, general secretary of the Junior Epworth League of the Methodist Episcopal Church, who is recognized as an expert in this sort of work, and to whom the author is indebted for invaluable suggestions. Imagining herself before a class of boys and girls, she begins as follows:

"In one of the women's clubs in Chicago last year they had what they called a 'travel class,' and took an imaginary trip through Italy. They had their guidebooks and found out all the interesting things about the places mentioned, hunted up pictures of the different places of interest, and each had a notebook in which she kept an account of the trip.

"What would you think of taking such a trip to the Holy Land this winter? How many of you would like to go?

"Twelve. Helen, will you write to Cook's Tourist Agency, for a circular of their 'Personally Conducted Tours to the Holy Land'? This will give us an idea of the cost, and many other items of interest, even though we may prefer to conduct our own trip.

"John, will you and Harry look up the routes between

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here and New York, find out the ones that will take us through the most interesting places, and bring the time-tables with you next week, so that we can decide which way to go?

"Now, there are some other preliminaries that we must attend to. Who knows anything about the climate of Palestine? Let us look it up on this map. What State in the United States has about the same climate?

"Let us see our map. [The Pennsylvania Short Line time-table contains a fine map of the United States.]

"South Carolina is our State. What kind of clothes would we need in South Carolina? Not very warm ones, would we? Just about what we would wear in the spring or early summer.

"One thing more we must think about. We shall be traveling all the time and not stay very long in one place, so we do not want a great deal of baggage, for it is not as easy to manage trunks in Palestine as it is in Chicago.

"What would you think of taking one big trunk with all the extras, and then each of us taking a suitcase. [Discuss what kind of clothes must go into the suitcase—dark, strong ones, good heavy shoes, etc.]

"Will the summer clothes do for our ocean trip? Who will go and see Mrs. E. this week and ask her what we will need to wear on shipboard?

"Herbert, will you write to the Hamburg-American Steamship Company, New York, tell them where you want to go, and ask them for circulars, giving the sailing time of their ships?"

SECOND LESSON

"Gather up the facts assigned in the last lesson. First, in regard to routes. From Chicago the two between which there is a choice would be the Baltimore & Ohio, going through the mountains of Pennsylvania, and by the way of Washington, Baltimore, and Philadelphia to New York; and the New York Central, via the Michigan Central to Niagara Falls, on the New York Central to Albany, and down the Hudson past West Point, Sing Sing, and the Palisades by boat.

"Let the class make its own selection of route and time of starting.

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"Before starting let each be provided with a notebook and decide whether he will have an album for the post-cards he will collect or put them in his notebook.

"Each must also have his Guidebook, which, of course, will be his Bible.

"The morning has come to start. With fathers and mothers all meet at the Michigan Central station. (A Michigan Central time-table will furnish picture of station and train on which we start, and can be put in notebooks.)

"Good-bys are said as the train pulls out, and soon all are busy consulting time-tables to see where the next stop will be. A stop-over at Niagara has been secured, and a day is spent among the wonders of the Falls.

"In the afternoon the notebooks are brought out, and, while we are resting in the park in full view of the Falls, we will write an account of our trip thus far, and put the pictures and post-cards in our books. (Railway guidebooks furnish a good set of pictures of the Falls with some descriptions.)

"Let the class tell what they know or have found out about the Falls, and add to this enough facts about each picture to make it of interest before writing. (Superintendent or teacher in charge of trip should keep notebook with class.)

"In the evening our trip is resumed, and we reach Albany just in time to run up and see the State Capitol building before we take the Hudson River boat, the Albany.

"On board we will find post-cards of the boat, Poughkeepsie, West Point, Tarrytown, Irvington, Grant's Tomb, and many other places that we will see.

"The class will be much interested in the large number of icehouses along the river.

"Before reaching New York, our notebooks will be brought up to date. (Many details, as the making up of berths in sleeper, dinner on the boat, size of boat, etc., will add to the interest.)"

AS TO REFERENCE BOOKS

The best books to study in preparation for this imaginary journey are the four Gospels. One cannot know too much of these original sources. They should be read and studied in the form of a "harmony," the best of which is Stevens and Burton's *A Harmony of the Gospels*, which prints the

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entire text in parallel columns. A good Bible geography is one of the necessary "tools" of the Bible student, and the best is George Adam Smith's *The Biblical Geography of the Holy Land*. This is, however, rather expensive, and a good substitute is MacCoun's two small volumes on *The Holy Land in Geography and History*, Henderson's *Palestine*, or Hurlbut's *Bible Atlas*. There are many lives of Christ. The most scholarly and accurate is Andrews' *The Life of Our Lord*. Geikie's and Farrar's works are also standard. The new work by David Smith, entitled *The Days of His Flesh*, is highly recommended. It is a book which combines in a remarkable degree modern scholarship with a spiritual insight that approaches the mystical. This book never dodges a difficulty and explains many a hard passage in a way that almost approaches inspiration. Burton and Mathews's *Constructive Studies in the Life of Christ* is worthy of a place in the library of every student of Christ's life. Edersheim's *Life and Times of Jesus the Messiah* is a standard work which is now sold at a very low price.

There are numerous lives of Christ for children and children's classes, one of the best being Gates's, which has a companion volume entitled, *A Pupil's Note Book*, designed to be filled in by the pupil as he progresses with the study. Another helpful book is Forbush's *Boys' Life of Christ*.

A book that is of peculiar value to every teacher of the Bible is Baedeker's *Guide Book to Palestine and Syria*. It is expensive, selling at above three dollars, but it is worth the price to every one who wants accurate information about the Palestine of to-day. The most recent work on the present-day life of the country people of Palestine is Grant's *The Peasantry of Palestine*.

To those who feel they cannot afford the money to buy or the time to read the books referred to above, it may be said that with the Gospels themselves and the revised edition of this book as a guide, together with the pictures referred to in Appendix III, the average teacher can successfully lead his class along the route outlined in these pages. It is not for a moment claimed by the author that his book is better than others, but only that it attempts to fill a particular place which, if it succeeds in doing measurably well, makes large expense for other books unnecessary.



NEW YORK TO BETHLEHEM

CHAPTER I

OVER SEA TO BETHLEHEM

ITINERARY.—New York—Gibraltar—Naples—Alexandria—Jaffa—Jerusalem—Bethlehem.

NEW YORK TO GIBRALTAR

TO get to Palestine, the land of Christ, it will be best, from almost any part of America, to sail from New York, the port from which nearly all the large transatlantic steamships take their departure.¹ Having reached New York, some time should be spent in selecting the special articles needed for the journey. Attention should first be given to the outfit of clothing, which should be of the best quality, but not elaborate, as heavy baggage is not easily looked after in the Far East. Shoes should be well fitted, as a good deal of walking may be necessary. Shawls are much better than overcoats, and mackintoshes are to be preferred to umbrellas, except sun-umbrellas, which can be purchased in Jerusalem. Each person should have two suits of clothes—"one light in color for traveling and a darker suit for the towns." Some one of the party should carry a good supply of needles, thread, and buttons, "for repairs and the sewing on of buttons are dear in the East, not to speak of the difficulty of finding the tailor just when he is wanted." The best head covering is "an ordinary soft felt hat or a cloth cap with a visor or a pith helmet. The red fez should be avoided, the hat being nowadays the recognized symbol of the superior dignity of the European"² (or American). Of miscellaneous articles which it is well for each person to take along may be mentioned the following: a drinking cup of leather or metal, a strong pocketknife, pencils and paper, and a pocket memorandum book for

¹ For a class or company taking up this study, an evening would be well spent on the subject of the imaginary trip from the home town to New York. One of the number could procure railroad time-tables; another could describe the principal cities and sights on the way. All such details should be used throughout the journey, not only to keep up the interest in a general way, but especially to help the imagination to anticipate what is to come.

² Baedeker, *Palestine and Syria*, p. xxi.

In His Footsteps

daily record. Some one in the party should carry a good field glass, a pocket compass, a thermometer, magnesium wire for illuminating dark places where matches would be useless, and a liberal quantity of insect powder. It will be necessary, too, in view of the difference in climate, to have with the party a medicine case with such remedies as quinine made up in one and two-grain capsules, or in tabloid form, for fevers; chlorodyne for neuralgia; phenacetine for headache and rheumatism; boracic or zinc lotion for sore eyes; spirits of ammonia for insect bites; tincture of arnica for wounds and bruises. Also such common and excellent remedies as cascara sagrada in two-grain tablets; castor oil; a good antiseptic; two or three tubes of unguentine for all kinds of sores, especially burns; liquid court-plaster; vaseline, etc.¹ No one should go to Palestine without being vaccinated, as smallpox is common.

Money should be exchanged for the checks of the American Express Company, which are accepted in Jaffa and Jerusalem at the rate of five francs (a franc is eighteen cents) for a dollar. Passports for the party are necessary, and should have been secured before leaving home by application to the Passport Bureau, State Department, Washington, D. C. The passports should be viséed by the Turkish consul before leaving New York.

Before embarking we should see something of New York itself, as it is not only the largest city in America, but is, "next to London, the most important commercial center in the world." It is almost entirely surrounded by water. On the west is the North or Hudson River; on the east, East River; on its southern extremity, New York Upper Bay. Jersey City lies on the west and Brooklyn on the east. Both the North and East Rivers are filled with vessels of all descriptions. The principal street is Broadway, which divides the city in the center. There are a multitude of interesting sights, too numerous even to mention; but, though we may not see them all, we should take time to run through Central Park and to visit the station on Ellis Island, where immigrants from all portions of the world—from Palestine even—are landed almost

¹ The purpose of giving this and other lists is not merely to show how to set about a journey, but to help young people to be thoughtful, help them to see that no sort of success is possible without thoughtful labor. Some one has defined genius as the "capacity for taking pains."

Over Sea to Bethlehem

daily. We should locate some of the docks and observe where we may take our ship for our long Atlantic trip.

At last the day has come to embark.¹ Our staterooms have been chosen and our baggage has been safely packed and stowed away. Our friends, if they have come to see us off, are on the pier waving us a last good-by. We pass out into "The Narrows." Brooklyn Bridge and the Battery and the great statue of "Liberty Enlightening the World," on Bedloe's Island, are fading out of sight. We pass Sandy Hook and are upon the bosom of the great Atlantic.

A trip across the ocean changes little from day to day. Occasionally porpoises, sharks, whales, and other sea monsters are seen. As we gradually move southward flying fish rise on both sides of our steamer, resembling flocks of snowbirds. The numerous vessels that hover in sight, laden with the commerce of many nations, suggest a fraternity of the sea which is one of the evidences that Christ has lived and that his gospel is at work leavening the nations. After we are out a couple of days and get our "sea legs," as the sailors say, we should be deeply interested in examining our floating home. We should make visits to the engine rooms, steerage, servants' quarters, kitchen, etc. On fine days the officers are ready to give any reasonable information about ships in general and our own ship in particular. As we must meet strange peoples in the Far East it will be interesting and profitable to study human nature about us. In traveling we find people at their worst and best. A good storm will test our earnestness to go on with the journey.

With favorable winds we sight the first dim outline of coast in about ten days. Not long afterward Gibraltar, the guardian of the Mediterranean, appears, resembling, at first, a great cloud that has settled upon the horizon. We watch it eagerly as our vessel draws nearer and nearer its rugged sides. Gibraltar is both a fortress and a town. It is the most southern extremity of Spain and belongs to Great Britain. It controls the entrance to the Mediterranean, and no ship may therefore pass it without permission of the English garrison. The so-called Rock of Gibraltar is about two and a half miles long and from one fourth to

¹ There are three transatlantic steamship lines to the Mediterranean—the White Star, the Hamburg-American, and the North German Lloyd. The two last named have a regular service in the season from Naples to Alexandria.

In His Footsteps

three quarters of a mile wide. The eastern side is too precipitous to be scaled, while all other points are protected with forts and batteries.

Gibraltar was known to the Greeks and Romans as the limit of the world on the west. In the eighth century the Moors chose it as a fortress. It passed from one party to another until, in the sixteenth century, Spain so strengthened it that it was not taken until the War of the Spanish Succession, when Sir George Rooke hoisted the English flag in 1704. Seventy-five years later the combined fleets of France and Spain besieged Gibraltar, investing it for four years. The English garrison held out and from that time no one has disputed England's control.

FROM GIBRALTAR TO NAPLES

We pass through the Straits of Gibraltar—some forty miles in length—and are on the blue waters of the Mediterranean, or "Great Sea." No body of water in the world has so great historic interest as this. The ships of Phœnicians, Egyptians, Greeks, Romans, Carthagenians—indeed, of almost every nation of antiquity and of modern times—have plowed its waters. Though Jesus must have often viewed the sea, at least from a distance, it is not probable that he ever sailed upon it.

We might have chosen the route by way of Malta and Port Said, the latter situated at the entrance of the Suez Canal. This would make our trip somewhat shorter; but, on the whole, the opportunity of visiting Naples, one of the most charming cities of Italy, and the historic Alexandria will more than compensate for the added time and distance.

We shall not see in our entire trip, nor should we see, if we traveled around the globe, a finer view than Naples, with its volcano and its far-famed bay, presents. A well-known proverb describes the feelings of the most enthusiastic visitors: "*Vedi Napoli e poi mori*" ("See Naples and die"). But we shall not despair, for we are not in search of beauty, which is often associated with the most disgusting vices, a fact illustrated in Naples itself, but we follow the footsteps of One who, while he loved beauty, spoke only of truth and righteousness.

Over Sea to Bethlehem

FROM NAPLES TO ALEXANDRIA

We get several views of Italy and of many well-known islands, while our ship heads for the African coast. We shall read much about what we see, and ask many questions. This, together with a proper interest in our strange fellow passengers, will occupy most of our spare time. Reaching Alexandria, we shall find that we have sailed on the Mediterranean alone something over 2,000 miles, occupying the better part of two weeks.

Egypt! What visions crowd upon us of pyramids, mummies, ruined temples and tombs! But we cannot think of such things now. We are in New Egypt. Alexandria, founded in B. C. 332 by Alexander the Great, and for a considerable time rivaling in magnificence Antioch and Rome, but at the beginning of the present century almost fallen into decay, is to-day practically a new city of about 200,000 inhabitants, one fourth of whom are Europeans. A half day's carriage ride will show us the most important sights, such as Pompey's Pillar and the Palace of the Khedive.

FROM ALEXANDRIA TO JAFFA

Unless our party decides to visit the Suez Canal, we take ship directly for Jaffa, the nearest seaport of Palestine, which in a few hours rises over the starboard quarter of our vessel—*Palestine*, the country of our dreams, celebrated not for its commerce, or wars, or wealth, or inventions, but for its poets, statesmen, orators, particularly for its religious leaders, from whom the world has learned about all it knows of God, duty, brotherhood, and the life after death. *It is the land of Christ.* Here he was born, here he grew to manhood, here he taught his wonderful truths, here he died for the world's salvation, from here he ascended to heaven. With what interest, reverence, and joy we should look upon and wander over this land! With great appropriateness—for what it was, what it may be again if God wills—it is called *the Holy Land*.

Probably the first thing that will impress us, as it does almost every visitor, is *the smallness of the country*. The entire section west of the Jordan River, from Dan on the north to Beersheba on the south, is but 140 miles in length, with an average width of 40 miles—a territory that could

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be inclosed, with something to spare, in the State of New Jersey,¹ or less than one fourth of Illinois. It is a land of mountains, which means that it is also a land of valleys. Indeed, with the exception of a few plains, it is all mountain and valley. If we should cross the country directly from the Mediterranean Sea to the Jordan and beyond, we would find that Palestine has *four distinct sections* running north and south. The first, bordering on the Mediterranean, is known as the *Maritime* (or seacoast) *Plain*, very narrow in the extreme north (at Mount Carmel but 200 yards), gradually widening toward the south until it merges in the plain of Sharon, north and east of Jaffa, then narrows again as it meets the Judæan mountains, widening once more into the plain of Philistia, which, south of Gaza, "melts away into the desert southward and westward."

The second section is known as the *Central Range* and is the most elevated of the country west of the Jordan. It is the southern portion of the Lebanon range of mountains which in the north contains peaks 4,000 or more feet in height. This Central Range is broken by a famous plain known as Esdraelon or Jezreel, which "runs from the Jordan valley in a northwesterly direction to the Bay of Acre and Mount Carmel." Nazareth overlooks this plain at about its center.

Next to the Central Range is the *Jordan valley*, "a deep, colossal chasm from five to fifteen miles broad." George Adam Smith says: "There may be something on the surface of another planet to match this Jordan valley—there is nothing on this." In the midst of this valley, or gorge, is the Jordan River, whose name is traced to a word which means "to descend" or "flow down." Certainly the river flows as, perhaps, no other in the world. The main source of the Jordan is at Baneas, or Paneas, better known as Cæsarea Philippi. "Suddenly it bursts into existence as a full-grown stream." It makes its way through a rich district to the site of Dan, five miles south of Baneas, where it meets the Leddân, then flows on with a swift current to Lake Huleh (Josh. 11. 5, 7), or, as it was known in the Old Testament, the Waters of Merom, a marsh rather than a lake, surrounded by papyrus reeds from which the first paper was made. Eleven miles south of the Waters of

¹ New Jersey has 7,455 square miles; Palestine, 6,400.

Over Sea to Bethlehem

Merom it empties into the Sea of Galilee, from which it descends, with the most snakelike movements imaginable, to the Salt or Dead Sea, which is but 65 miles from the Sea of Galilee, though the actual course of the river-bed in covering that distance is said to be not less than 200 miles.

Beyond the Jordan valley is the fourth of the sections of Palestine, called the *Eastern Range*, which is a continuation of the Anti-Lebanon mountains. At the extreme north of this fourth section is Mount Hermon, the source of the Jordan, reaching a height of 9,200 feet, forever famous as the scene of the Transfiguration. South of Hermon to the Jabbok River is the country known as Bashan, noted for its pasturage and cattle, also for its great oaks. South of Bashan the country was known as Gilead, whose "beauty and fertility have always been proverbial." Gilead ran almost to the Dead Sea and was joined on the south by the land of Moab, constituting in Christ's day the province of Peræa, where he taught some of his greatest truths and performed many miracles, and from which he came at last to meet at Jerusalem the conspiracy which brought him to the cross.

We are still off Jaffa, or Yafa, as its own people prefer to call it. It is a city of about 45,000 inhabitants, two thirds of whom are Mohammedans, something over one fifth Christians, and the remainder Jews. Jaffa is the Greek Joppa. It was in ancient times a Phœnician colony and its earliest name was Japho, which the Hebrews translated "the beautiful." "According to an ancient myth, Andromeda, the daughter of Cepheus and Joppa (daughter of Æolus), is said to have been chained to the rocks here, in order that she might be devoured by a huge sea monster, but was released by Perseus."¹ From here Jonah took ship for Tarshish and on the way was swallowed by the whale (Jonah 1. 3-17). In the time of King Solomon Jaffa was the port of Jerusalem to which Hiram, king of Tyre, undertook to send timber from Lebanon in floats for the building of the temple (2 Chron. 2. 16). We learn from the book of Acts that there were disciples of Christ here at a very early date. It was the home of Tabitha (or Dorcas), who was raised from the dead through the prayers of the apostle Peter (Acts 9. 36-42). A little later, from a house-

¹ Baedeker, *Palestine and Syria*, p. 7.

In His Footsteps

top of Jaffa, Peter saw that vision which helped him to overcome his prejudice against Gentiles, and to understand that Christianity was intended not for Jews only but for all the world (Acts 10. 9-16).

And now comes the landing at Jaffa, which is done, not, as in our own and other countries where good harbors abound, by the vessel mooring at a wharf or dock, but by coming to anchor in the roadstead, some distance from shore, where the passengers are embarked in small boats, a fleet of which is already surrounding our vessel, while the boatmen, with frantic gestures and shrill cries, try to secure our patronage. A popular lecturer tells of standing near a little American girl who, on hearing these screams from the Jaffa boatmen, ran to her mother, crying, "Mamma, is this the *Holy Land?*"

Our boat, after much rolling and tossing by the waves, reaches the shore, and we are on the soil of Palestine. We pass the customhouse, whose restrictions are not severe, as it prohibits only the introduction into the country of cigarettes, tobacco, firearms, and ammunition. Books, which formerly were under a close censorship, are now permitted to pass without examination.

We are in Jaffa, a typical city of Palestine. How unfamiliar everything seems! How crowded and active the narrow streets! What a medley of sounds and costumes! Here is a camel laden with oranges which look very inviting, and taste, as we afterward learn, as good as they look. There is a donkey so small that its rider's feet almost touch the ground. How strange appear the garments of the people! "The men wear woolen caps, which in many cases are encircled with a turban," a cap which "serves for three purposes; first, as a headdress; second, as a barley measure; and third, as a nosebag for feeding a donkey." Many wear "cloaks"—garments which are believed to be practically the same as those worn in Christ's day by the well-to-do classes. The cloak is distinguished by being of greater size than any of the other garments, and shows much variety in shape, quality, and material. It is, generally speaking, a long loose robe thrown over the inner garment, or "coat," from which it differs principally by having no belt or girdle. According to Mr. Gamaliel Wad-el-Ward, a native of the country and student of its customs, the cloak has four dis-

Over Sea to Bethlehem

tinct functions: it is used as a coat in the daytime; as a rug to sit on; as a mat for honored visitors when they cross the threshold of the house; and, lastly, as a bed to sleep on at night. Underneath the cloak is worn the "coat," or tunic, which is similar to the cloak, except that it is folded back from the neck and is always worn with a belt or sash as a



THE ORIENTAL COAT AND CLOAK

girdle—a wide girdle indicating a person of high position. Usually, the wearer carries an implement within his girdle which shows his trade or profession. In general, the coat is worn in the family or shop and "familiar outdoor surroundings." The garment worn next the body is variously

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referred to as a shirt, sheet, or linen garment. In the case of the peasant and the poor this is the only clothing worn, and, when so worn, becomes a sort of wrapper. As to shoes, they are "invariably turned down at the heels, so as to be easily slipped off on entering a place of worship or a living room. . . . The Bedouins in the desert, as well as in the villages, wear sandals covering the soles, attached to the feet with thongs."

There are women too in the streets of Jaffa, their entire persons being covered with sheets of cotton, linen, or silk, not even the hands being seen. "While the woman can see everybody on her way as she walks, nobody can see her face"—a custom whose purpose is "to avoid rousing envy or jealousy in the hearts of the women among the poorer classes."

Reference has been made to the narrow streets. They are not only narrow, but sometimes the upper stories of the buildings project over the street, almost shutting out both light and heat—a merciful provision, "for the sun smites sorely in these warm lands, and shade is a necessity as well as a delight in the heat of the day." Most of the houses are flat-roofed, closely joined together, and built of white limestone, "though many of the windows are colored, according to the fancy of the owner, while all about are acres upon acres of orange, lemon, and lime trees, making one mass of evergreen, and feathery palm trees wave their graceful heads far above, with the azure sky for their canopy." That is hardly a true picture of the city in hot weather, when the dust is inches deep, which, in the rainy season, turns to mud. One thing we must get used to, for it is common to all Eastern cities, and that is the disagreeable smells, due to the absence of proper sanitation, something the Orient has not yet learned to appreciate, if, indeed, it knows anything about. Privacy too, such as we are accustomed to in Europe and America, we need not look for in Palestine, chiefly for the reason that "in all Eastern towns, trades are carried on largely in the open air, from shaving to hammering out copper trays or bowls, and we may be sure it was the same in Palestine in the days of our Lord. Even the dentist performed, more or less, in the open street, and just as one has to do to-day, our Lord would have to thread his way on foot through a crowd of people,

Over Sea to Bethlehem

mechanics busy at their callings, or riders on asses, and not seldom would have to get out of the way of a huge camel, stalking slowly through the confusion. For it is to be remembered that there are few pavements (sidewalks) for those walking; everyone goes where he sees a possibility of progress, whether he be riding a donkey or leading a gigantic camel; and the East never changes."¹

Jaffa has been referred to as a typical city of Palestine. This is as true of the people themselves as of their customs and habits of thought. It would be well, therefore, before leaving Jaffa, to get a general idea of the different classes which make up the present population of Palestine. As to nationality, the principal races inhabiting the country are, according to Baedeker, Syrians, "descendants of all those people who spoke Aramaic (a dialect akin to Hebrew) at the beginning of our (the Christian) era, with the exception of the Jews; Arabs, consisting of settled and nomadic tribes; Jews, the most of whom are recent settlers in the country; Turks, who, though not numerous, are the most influential on account of their intimate relation to the government; and Franks, a general name for foreigners, especially Europeans." The entire population of Palestine Baedeker estimates at not above three or three and a quarter millions, of whom about 700,000 are Jews who live in Palestine proper.

The language of the country is Arabic, whose highest literary form is expressed in the Koran, the Mohammedan Bible. There are several dialects and subdialects in the country which would take years for the foreigner to master. The written Arabic of to-day "occupies a position midway between the original classical tongue [that of the Koran] and the popular dialects." The personal pronoun "I" in its various forms will serve to illustrate Arabic construction.

ana, I.
enteh, thou (masc.).
enti, thou (fem.).
hû, he.
hî, she.

nahwa, we.
entû, ye or you.
hum, they.

¹ Geikie, *New Testament Hours*.

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How Arabic words are combined is shown by the union of the word, *kelb*, "dog," with the personal pronoun:

<i>kelbi</i> , my dog.	<i>kelbha</i> , her dog.
<i>kelbak</i> , thy (masc.) dog.	<i>kelbna</i> , our dog.
<i>kelbik</i> , thy (fem.) dog.	<i>kelbkum</i> , your dog.
<i>kelbuh</i> , his dog.	<i>kelbhum</i> , their dog.

The following common phrases will be found of great value in daily intercourse with the natives:¹

"Good morning," *Sabâh el-kheir*. Answer: "God grant you a good morning." *Allâh yesabbihak bil-kheir*.

"Good evening," *Mesâkum bil-kheir*. Answer: "God vouchsafe you a good evening." *Allâh yimessikum bil-kheir*.

On visiting or meeting a person, the first question after the usual salutations is: "How is your health?" *Kêf halak?* Answer: "Well, thank God." *El-hamdu lillâh taiyib*. (Peasants and Bedouins sometimes ask the same question a dozen times.)

After a person has drunk, it is usual for his friends to raise their hands to their heads and say: "May it agree with you, sir." *Hani'h an, yâ sîdi*. Answer: "God grant it may agree with thee." *Allâh yesannîk*.

On handing anything to a person: "Take it." *Khud*. Answer: "God increase your goods." *Kattar Allâh kheirak*. Reply: "And thy goods also." *Ukheirak*.

On departure, the person leaving usually says: "Farewell!" *Khâtrak!* Answer: "Peace be with you." *Mâ as-salâmeh!* (Literally, "In peace.")

On the route: "Welcome." *Ahlan wasahlan*. Answer: "Thrice welcome." *Marhabtein*.

"I beg you (to enter, to eat, to take)." *Tfaddal*; fem., *Tfaddali*; plur., *Tfaddalu*.

"Be so good." *A'mil má râf*.

One word will meet us everywhere, and ring in our ears as we depart—the word "*Backsheesh*." It means "a gift," and as everything is to be had for gifts the word has many applications. "Thus with backsheesh the tardy operations of the customhouse officer are accelerated, backsheesh supplies the place of a passport, backsheesh is the alms

¹ This list and the above are taken from Baedeker.

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bestowed on a beggar, backsheesh means blackmail, and, lastly, a large proportion of the officials of the country are said to live almost exclusively on backsheesh." The natives regard every traveler as a Cræsus. "In every village the traveler is assailed with crowds of ragged, half-naked children shouting, '*Backsheesh, backsheesh, ya khowaja!*' The best reply is to complete the rhyme with '*Ma fish, ma fish*' ('There is nothing'), which will generally have the effect of dispersing them."

Regarding religion, Mohammedans (or Moslems) claim three fourths of the entire population. Their creed is embodied in the familiar formula, "There is no God but God, and Mohammed is the prophet of God," and in the three cardinal points of doctrine: (1) God and the angels; (2) written revelation and the prophets; (3) resurrection, eternal life, and predestination—the last named doctrine being embodied in the well known fatalism which represents the Mohammedan's belief that everything is unchangeably fixed, even the time and manner of his death. The faithful Mohammedan prays five times a day—at daybreak, midday, afternoon, sunset, and nightfall—the time being proclaimed by muezzins (public criers) from the minarets of mosques. "The person praying must remove his shoes or sandals and turn his face toward Mecca, as the Jews and some of the Christian sects turn toward Jerusalem or toward the East." One of the commonest Mohammedan prayers, used much as the Christian uses the so-called Lord's Prayer, is the following, known as the first Surah of the Koran: "In the name of God, the merciful and gracious. Praise be to God, the Lord of creatures, the merciful and gracious, the Prince of the day of judgment; thee we serve and to thee we pray for help; lead us in the right way, the way of those to whom thou hast shown mercy, upon whom no wrath resteth, and who go not astray. Amen." The devout Mohammedan observes the fast of the month Ramadan (the ninth month of the Mohammedan calendar, which begins with July 16, the date of Mohammed's flight from Mecca, A. D. 622), refusing all food and drink from daybreak to sunset; makes at least one pilgrimage to Mecca, the holy city of the Mohammedan, during his lifetime; and worships regularly at the mosques, the Mohammedan places of worship.

In His Footsteps

Christians in Palestine are separated into three main divisions: Orthodox Greek, Roman Catholics, or Latins, and Protestants. The Greek Church Christians are known in the country as Rûm. Their language is Arabic, though the majority of the superior clergy are Greek by birth and read mass in Greek. The Greek Church differs from the Roman Catholic chiefly in its rejection of the Latin word, "Filioque," in the Nicene Creed, the Roman Catholic believing, in common with Protestants, that the Holy Spirit is sent by both the Father and the Son, the Greek Catholic holding that he is sent only by, or "proceeds" from, the Father. The Greek Church also rejects the supreme authority of the Pope and the doctrine of purgatory. Roman Catholics in Palestine include Greek Catholics, Syrian Catholics, Chaldeans (or United Nestorians), and the Maronites, the latter being Syrians. All of these possess a certain amount of independence in ecclesiastical affairs, such as saying mass in their own language and having married priests. Protestants in Palestine are adherents of the various denominations working in the country, and number, all told, less than 15,000. The chief centers of Protestant work are the villayets (provinces) of Aleppo, Suriya, and Beirut, the city of the latter name being the headquarters of American Protestants working in the country. Jews, who are generally "tall and slender," are composed principally of two classes: the Sephardim, or Spanish-Portuguese branch, but who usually speak Arabic, and those from different countries of Europe, known as Ashkenazim, who speak a dialect, somewhat familiar to Americans, known as Yiddish.

There is another interesting people, called Druses, living for the most part in the southern portion of Lebanon and western part of Anti-Lebanon. They have exclusive possession of about forty towns and partial possession of about two hundred more. They are said to be derived from Kurdish, Persian, and Arab stock, and number, all told, something less than 100,000. Their religion is a blend of Judaism, Christianity, and Mohammedanism. Like all Orientals, they are ready to fight for their religion, and they have had many conflicts with the Maronites.

How the different classes of people in Palestine are to be distinguished is thus shown by Baedeker: "The Moslems

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(Mohammedans) generally wear white turbans with a gold thread woven in the material, while the descendants of the prophet (Mohammed) wear green turbans. The Druses wear turbans of a snowy whiteness. The peasants and Bedouins generally wear merely a colored cloth over their heads, bound with a cord made of wool or camel's hair. The Christians in the towns generally wear the simple red fez, or sometimes a black or dark turban. The Jews are known by their peculiar side-locks of hair and broad-brimmed felt hats or turbans of dark cloth. The Sephardim wear black turbans."

In all intercourse with the natives of the country we



THE TRADITIONAL HOUSETOP OF SIMON
THE TANNER

should be careful to observe what they regard as proper form. "Orientals accuse Europeans of doing everything the wrong way, such as writing from left to right, while they do the reverse, and uncovering the head on entering a room, while they remove their shoes, but keep their heads covered. The traveler should endeavor to habituate himself to the custom of taking off the shoes on entering a house, as it is considered a grave breach of politeness to tread upon the carpets with them." We must, while in the East, become accustomed to great delays. Time means nothing to these people. They are very ceremonious in their recep-

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tion, entertainment, and dismissal of guests, and so patience is very much needed. Still, as we proceed, we shall become accustomed to their ceremony and rather enjoy it. One thing we cannot fail to mark, that "the degraded ruffianism so common in the most civilized countries is quite unknown here. The people of the country, even of the poorest and entirely uneducated class, often possess a native dignity, self-respect, and gracefulness of manner, of which the traveler will grieve to admit his own countrymen, of a far higher status in society, are for the most part utterly destitute."

Our length of stay in Jaffa will depend largely on whether we decide to make preparations here for the journey through the country or postpone such matters until reaching Jerusalem. In case the latter is decided upon, there will be no reason for staying in Jaffa more than a day or two. The chief object of interest, aside from the people, who are always interesting, is the so-called House of Simon the Tanner,¹ on which Saint Peter saw the vision which taught him that Christianity was intended for all nations.

FROM JAFFA TO JERUSALEM

There are four means of travel from Jaffa to Jerusalem—walking, riding, driving, or by train, for there are railroads in Palestine, at least they pass for railroads.² Walking is out of the question except for those who are strong and experienced and have little or no baggage to carry. Horseback riding in Palestine is common and entirely safe, as Oriental horses are generally good-tempered, sure-footed, and reliable, and usually prove the best possible means of transportation. On the journey from Jaffa to Jerusalem carriages are frequently used, and, on the whole, insure the pleasantest journey. But the railroad inspires so much of the home feeling, and promises such a quick journey, that it is usually chosen by Americans for the trip. The distance to the capital is fifty-four miles, which is longer than that by the

¹ The building lies next to, or is part of, a miserable old mosque, and so far as can be discovered has no reasonable claim upon one's credulity. Yet, as you stand on its roof, you have the satisfaction of knowing that if Simon Peter did not wait for his dinner at the place where you are standing, he at least saw the same stretch of sea and land.—Shailer Mathews, *A Reading Journey through Palestine*.

² There are three railroads in the country—the one connecting Jaffa with Jerusalem, the Beirut to Damascus road, skirting the lower part of the Sea of Galilee, and the one from Haifa to Tiberias.

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road by thirteen miles, and the run takes between three and four hours. The fare is fifteen francs, gold, which is equal to \$2.20 in our money, something more than four cents a mile.

Everything being arranged, we set off in good season for that city whose name and history has lived longest with the race, longer than that of Babylon or Athens or Rome or London or Paris or New York—Jerusalem, the type and symbol of our heavenly home. The Jaffa station is just off the Nabulus road at the north of the town. At first the train runs in a northeasterly direction, passing high cactus hedges with orange gardens behind them. Very soon it turns southward, crossing the plain of Sharon, whose beauty is referred to in the Song of Solomon (2. 1), and in Isaiah (35. 2; 65. 10). About twelve miles from Jaffa is Lydda, known anciently as Lôd (1 Chron. 8. 12; Ezra 2. 33; Neh. 11. 35), and of particular interest to us as the capital of a district of Judæa in Christ's time, and a little later the seat of an early Christian community (Acts 9. 32). A mile and a half further along is Ramleh, founded A. D. 70, a town of 6,500 inhabitants, nearly one third of whom are Christians. There is a famous tower here whose summit, reached by a stairway of 110 steps, affords a fine view of the surrounding country. Just beyond Ramleh the line crosses the carriage road and, turning to the south, crosses a marshy plain, passing on the left the ruins of that ancient town with the many names—Gezer, Gâzar, Gâzara, Gazera, Gob (Josh. 10. 33; 12. 12; 16. 10; 1 Chron. 20. 4; 1 Sam. 27. 8; 2 Sam. 21. 18; 1 Kings 9. 15-17).¹ Several small villages are passed. At Bittir, the Beth-arabah of Joshua (15. 61), we are within six miles of Jerusalem. From this point our train begins to climb the Wadi-el-Ward ("Valley of Roses"), the sharp panting of the locomotive telling better than words of the steep ascent. Three miles from the city we pass the famous monastery, Mar Elyas, which we shall see again on our way from Jerusalem to Bethlehem. A little further on is a plateau, believed to be the valley of Rephaim, "through which the boundary between Judah and Benjamin ran (Josh. 15. 8)," where the Philistines were defeated by David (2 Sam. 5. 18-25). In a few minutes our train slows up, a buzz of conversation goes around the car, passengers rise in their seats: we are *at* but not *in* Jerusa-

¹ Its present name is Tell Jezer.

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lem. Carriages are in waiting, and in a few minutes we have driven the three quarters of a mile to the Jaffa gate and have entered the city. How wonderful it all appears!—the narrow, crooked streets, the crowd of pilgrims, travelers, donkey-drivers, priests, peasants, soldiers, peddlers and many more, whose identity is lost in the jumble of humanity. We go to our hotel, where we shall rest in preparation for our sight-seeing and the completion of arrangements for continuing our journey.¹

What we now call Jerusalem—what the orthodox Jew knows as Yerushalayim, and the Arab of to-day as el Kuds—is not the Jerusalem of the Bible. That has wholly passed away or has been covered by the centuries' accumulated dust. Still, there is much that remains to suggest the Jerusalem of history. Under this sky, somewhere upon these hills, the ancient city stood, and with a little imagination we may connect the present city with the Jerusalem of David, of Solomon, and of Christ.

Jerusalem, it should be remembered, is one of the very oldest cities of the world. Even though it has been many times destroyed and rebuilt, it has had a substantially continuous life; for it is not brick and stone which make a city, or even a particular site, but the people who inhabit it, and who inherit from those gone before certain traditions and memories and a certain spirit which they transmit to the generations that come after them.

Nearly 1,500 years before the birth of Christ Jerusalem was mentioned in Egyptian records. It came under the control of the Israelites when, bearing the name of Jebus, it was captured by David from the Jebusites (2 Sam. 5. 6-10). Solomon did much to strengthen and beautify the city. Following his death and the division of the kingdom, it became the capital of Judah, which remained true to Rehoboam, Solomon's son and successor. It was in his reign that the city was attacked by Shishak, king of Egypt (about B. C. 935). About a century and a half later Jehoash, king of Israel (which included the ten tribes that revolted), defeated Amaziah of Judah and took the city (2 Kings

¹ There are good hotels in Jerusalem with prices similar to those of like accommodations at home. Outside of Jerusalem it is better to secure lodgings and food at the hospices conducted by monks, buildings originally intended for the accommodation of pilgrims, but now open to guests who are expected to pay for what they receive, though the price is not as great as is asked at hotels, which exist only in the larger towns.

Over Sea to Bethlehem

14. 13, 14; 2 Chron. 25. 23). Under Amaziah's son, Uzziah, Jerusalem was visited by a great earthquake. During the reign of Jehoiachin (2 Kings 24. 11-16), Nebuchadnezzar, king of Babylon, pillaged the royal palace and the temple, and carried away many thousands of captives to Babylon, including Jehoiachin himself. Those who were left revolted against Nebuchadnezzar's rule, with the result that, after a siege of eighteen months, the city was almost wholly destroyed. (2 Kings 25. 8-21.)

On the return of the Jews from captivity, they set about rebuilding the city, under the leadership of Nehemiah, who fortified it, retaining the foundations of the former walls.

In the year B. C. 305, Jerusalem passed into the hands of the Ptolemies of Egypt, having been entered by Alexander the Great about B. C. 332, to whom Palestine had fallen by the issue of the battle of Issus. In the year 219 Antiochus III (the Great) took the city from the Egyptians, and Jerusalem came under Greek influence. In B. C. 168 Apollonius, a Greek general, was sent by Antiochus IV to suppress a revolt which the Jews organized against Greek rule. "Great massacres took place, the walls were destroyed, and the city filled with a Syrian garrison." In December of that year the climax was reached by the conquerors offering swine on the altar, the most deadly insult that could be offered to a Jew.

Under that remarkable family of brothers, known as the Maccabees, of whom Judas Maccabæus, was the leader, Jerusalem was delivered from Greek rule, "the temple was purified, worship restored (B. C. 165), and the temple hill strongly fortified."

Roman influence now appears in Palestine. In B. C. 63, Jerusalem was captured by Pompey, when 12,000 Jews were said to have lost their lives. In the year B. C. 37, with the accession of Herod, known as "the Great," Jerusalem began its period of greatest material prosperity, though in other respects a period unhonored in Jewish and Christian history. This was the Herod who ordered the slaughter of the children following the birth of Christ, an act quite in harmony with his character. Herod built for himself a magnificent palace with three massive towers. North of the palace he constructed a large reservoir. He restored the citadel Antonia, north of the temple, built a hippodrome south of

In His Footsteps

the temple mount, and a theater in the southern part of the city. Many improvements were made in paving, draining, leveling, etc. But Herod's crowning work was his rebuilding of the temple, which was begun B. C. 20, and finished eight years later. This was the temple in which the infant Christ met Anna and Simeon, and where, at twelve years of age, he talked with the doctors. From it, at the beginning of his ministry, he drove the money-changers, and a little later prophesied that not one stone would remain upon another.

Such was the Jerusalem of the time of our Lord. According to Josephus, the city had then five sections, or "quarters": (1) "the upper city (known also as Zion)," on the high southwest hill; (2) "the temple area," on Mount Moriah on the east; (3) "the lower city," or Acra, south and west of the temple hill, the exact location being much disputed; (4) the "new city," or Bezetha, "the quarter north of the temple hill and separated from it by a hollow"; (5) the "northern quarter," the section north of the old (first) wall and west of the temple.

As to the exact features of the city in the time of Christ there is much difference of opinion. Some general features, however, are clear. Among these are the hills which the psalmist referred to as "the mountains round about Jerusalem," and, with the hills, their accompanying valleys. "On the east rise the yellow slopes of the Mount of Olives, looking down, at the summit, on the temple inclosure more than two hundred feet below, but separated from it by the rocky valley through which the Kedron occasionally pours as a winter torrent. Next to Olivet on the south is the dark, bare 'Hill of Offense.' . . . Round the south of the city sweeps the valley of Hinnom, with the bleak, bare hill of Evil Counsel on its south side. . . . Another valley sloping up to the south, at the foot of this height of evil name, leads toward Bethlehem, its wide, rough hollow opening the view. 'Hinnom' then sweeps northward toward the Jaffa gate, on the northwest of the city, where the flat stretch of ground level with the town offers the only free passage from the city to the north. Down the east side of this neck of tableland runs a hollow, skirting the town on the north, and then sweeping southward along its east side; (forming) the valley of the Kedron or of Jehoshaphat. Across the north-

Over Sea to Bethlehem

ern half of this (hollow or valley) rises the long bare slope of (the hill) Scopus. . . . The city stood on two hills, divided only by narrow dips or valleys; that known as Mount Zion on the west (and south); Mount Moriah on the east, about a hundred feet lower. In Christ's day the two were divided by a deep but narrow valley, then one of the busiest parts of the city, but filled up to the level around, since the fall of Jerusalem (A. D. 70), by the wreck of destroyed dwellings and of the temple walls and buildings."¹

According to Dr. Edmond Stapfer, the Jerusalem of Christ's time was a much cleaner city than the present one. "The open spaces were swept every day. . . . Stoves were forbidden because of the smoke. . . . No carriage was seen on the streets. Most of the streets were, indeed, so narrow that no carriage could have passed along them. There were no fewer than 480 synagogues, and every day at break of day the streets were full of women, scribes, and Pharisees repairing to their chosen synagogue." The population was about 250,000, which was increased at passover time to nearly 3,000,000, most of whom had to encamp on the surrounding hills.

The Jerusalem of New Testament times was utterly destroyed by the Roman army under Titus (A. D. 70). "For sixty years (thereafter) Jerusalem was practically in ruins. About A. D. 130 it was visited by the Emperor Hadrian, who determined to rebuild it. . . . The rebuilding caused a great change in the levels, owing to the vast accumulation of rubbish, rendering the whole surface more uniform than that of the old city had been." In some places the former city was covered to a depth of eighty feet. The city was taken in the year A. D. 637 by the Mohammedans under Omar, who built on the site of the ancient temple a mosque, of which the present so-called "Mosque of Omar" is the successor. The crusaders captured the city in the year 1099, being led by Godfrey of Bouillon, who refused to wear "a crown of gold in the place where his Saviour had worn a crown of thorns." It was recaptured by Saladin in 1187, since which time it has been uninterruptedly a Mohammedan city.

During the last twenty-five years Jerusalem has rapidly increased in size and population. There has been much

¹ Geikie, *New Testament Hours*, pp. 17, 18.

In His Footsteps

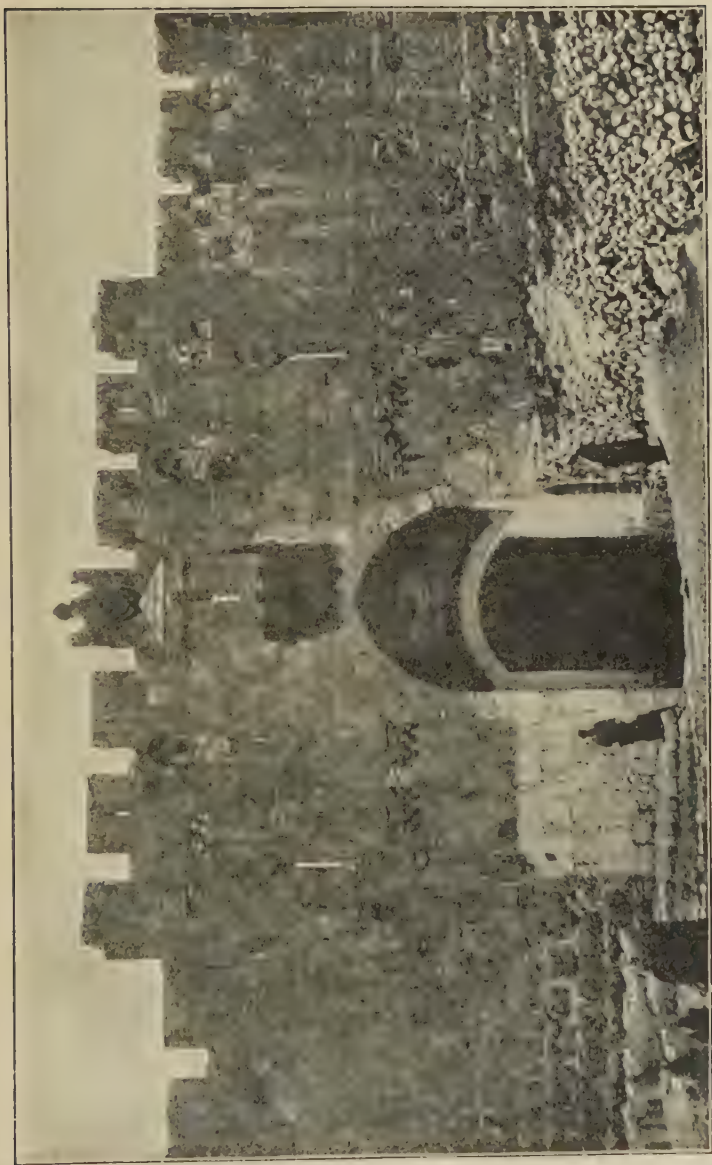
building going on on the Mount of Olives and north of the Damascus gate. Many Jewish cottages have been built west of the Jaffa gate, and on the south a German settlement has been established on the high ground south of the Hinnom valley.

Without going into a detailed description of the modern city, which would be apt to be more confusing than illumi-



A STREET SCENE IN MODERN JERUSALEM

nating, a few main facts may be cited which it is important to keep always in mind. *Two main streets, intersecting at right angles at about the center of the city, divide it into four "quarters": the Christian at the northwest; the Mohammedan on the northeast; the Jewish on the southeast; the Armenian on the southwest.* Occupying the site of the ancient temple is the Mohammedan mosque, the Dome of the Rock, with its grounds, called "Haram esh-Sherif." From about



SAINT STEPHEN'S GATE, JERUSALEM

In His Footsteps

the center of the western side of these grounds there extends to the Jaffa gate one of the main streets referred to above. It bears two names—Temple Street and David Street. Its intersecting street runs from Zion gate on the south to the Damascus gate on the north, and is known as Mount Zion Street and Damascus Street. A wall, thirty-eight and a half feet in height, incloses the city, forming an irregular quadrangle of about two and a half miles in circumference. The city has eight gates, one of which has long been walled up. Of these gates the principal ones are the Jaffa gate on the west, the Damascus on the north, and Saint Stephen's on the east.

How much Jerusalem differs from the European or American city is suggested by the summary given a few years ago by an experienced traveler and writer, Laurence Oliphant: "Jerusalem is unique as a city in which everything is serious and solemn and severe. It has no clubs, no barrooms, no beer gardens, no concert halls, no theaters, no lecture rooms, no places of amusement of any kind, no street bands, no wandering minstrels, no wealthy or upper classes, no mayor, no aldermen, no elections, no newspapers, no printing presses, no bookstores (except one outside the walls for the sale of Bibles), no cheerfulness, no life. No one sings, no one dances, no one laughs in Jerusalem; even the children do not play." While some changes have come over Jerusalem in recent years, it remains substantially what it was several decades ago. And there will be no real change until there shall be substituted for its fanaticism and superstition the spirit of true education and the spirit of brotherhood, both of which are fundamental in Christianity.

Having seen as much of Jerusalem as is necessary for a general idea of its size, appearance, etc., and to get something of the atmosphere of Eastern life, we secure our dragoman, or general manager and guide, who will supply us with horses, attendants (known as mukâri), tents, provisions, and all needed equipment for our stay in Palestine.¹

Everything thus far has been in the way of preparation; now we are ready actually to try to follow our Lord's earthly footsteps. We prepare, therefore, to seek, as did the Wise

¹ A charming description of tent life in Palestine is given by Dr. Henry van Dyke in his recent volume, *Out of Doors in the Holy Land*; see chapter, "The Camp in the Olive Grove," pp. 53-59.



THE ROAD TO BETHLEHEM

The walls of Jerusalem appear in the foreground

In His Footsteps

Men of old, and it is hoped as reverently as did they, the place where the young Child lay—there in the “little town of Bethlehem.”

We pass out of Jerusalem by the Jaffa gate on the west, and turn southward on one of the best roads in Palestine, a country where good roads are rare. Crossing the valley of Hinnom, we see on our left the “Hill of Evil Counsel,” so named from a story of the fourteenth century, that Caiaphas, who was high priest and took a leading part in the trial when Jesus was condemned to death by the Jewish San-



RACHEL'S SEPULCHER

hedrin, had a country house here where the conspiracy against Jesus was hatched. Near by is a tree where Judas is said to have hanged himself. Further on is the cistern known as the “Well of the Magi,” where the Wise Men are said to have again seen the guiding star (Matt. 2. 9), and where Mary, the Lord's mother, is believed to have rested on her three days' journey with Joseph from Nazareth to Bethlehem, where, according to the Jewish custom of census taking, they were going to report themselves. Three miles from Jerusalem, and midway between Jerusalem and Bethlehem, is the convent or monastery of Mar Elyas, and

Over Sea to Bethlehem

beside the road a well from which the Holy Family is believed to have drunk. Four miles from Jerusalem is the so-called "Tomb of Rachel," which is supposed to mark the scene of Rachel's death, as recorded in Gen. 35. 19. It is a place sacred alike to Mohammedan, Christian, and Jew. Just beyond is the Frank Mountain, where the crusaders made their last stand against the Mohammedans. Next comes Tantur, where is located a Roman Catholic settlement and where is shown the "Field of Peas," named from the legend that Christ once asked a man what he was sowing there, to which the man made answer that he was sowing stones. The field from that time, according to the tradition, bore nothing but small stones the size of peas. A few minutes more, and we are in Bethlehem.



THE THIRTY YEARS OF PRIVATE LIFE

Bethlehem—Jerusalem—Egypt—Nazareth—Jerusalem—Nazareth

CHAPTER II

THE THIRTY YEARS OF PRIVATE LIFE

From the Birth of Christ to the Coming of John the Baptist

ITINERARY.—Bethlehem—Jerusalem—Egypt—Nazareth—Jerusalem—Nazareth.

IN BETHLEHEM

- § 1. The Birth of Christ.....Matt. 1. 18-25; Luke 2. 1-7.
§ 2. Adoration of the Shepherds.....Luke 2. 8-20.
§ 3. Circumcision.....Luke 2. 21.

BETHLEHEM, known to-day as Beit Lahm—"place of bread"—is one of the oldest towns of Scripture. Here Naomi and Ruth lived (Ruth 1. 19-22), and in the vicinity Boaz tilled his fields. It was the home of the



BETHLEHEM

family of David. Near it David himself tended his sheep, and within it he was crowned king of Israel (1 Sam. 16. 4, 13). The prophet Micah declared that the Messiah should be born here (Mic. 5. 2). The town lies on two ridges, and is

In His Footsteps

2,550 feet higher than the level of the Mediterranean. Its present population is about 8,000, nearly all of whom are Christians, belonging to the Greek, Roman, and Armenian Churches.¹

If Jaffa be a typical city of the Palestine of to-day, Bethlehem may be said to represent, as well as any existing town, the life of the Palestine of Christ's time. "A walk down the main street of Bethlehem," says Geikie, "must bring before us as close a reproduction of an old Hebrew village of Christ's days as we can hope to see, though perhaps it is less sordid, from the influence of Western ideas. There is no thought of sanitation, in the Western sense. Rivulets and puddles of abomination abound, and the long-nosed, yellow, masterless dogs cannot eat all the garbage. The workshops are only arches with no window—the busy workers sitting crosslegged on the floor, carving rosaries, perhaps from the stones of the dôm palm, or of the date or olivewood; or crosses of various materials; or ornaments of bitumen from the Dead Sea; or cutting Scripture scenes on oyster shells from the Red Sea. Nothing could be ruder than the place in which they work, for it is often a rough cave, with a layer of reed stalks overhead to keep out the damp; the natural limestone left uncarved as a floor, and the doorway an illustration of carpentry primitive enough for the prehistoric period. Shops there may be said to be none, but men sit on the ground along the sides of the streets with piles of vegetables for sale; or dusty groceries spread out on a few boxes or rough shelves; or a small stock of raisins, oranges, or figs; or cakes and thin sticks of bread; or a tempting assortment of mouse-traps and other equally important attractions."

How the little town looked to a modern traveler, who is also a poet, is entertainingly shown in the description by Dr. Henry van Dyke: "Riding through the narrow streets of the town, . . . we noted the tranquil good looks of the women, a distinct type, rather short of stature, round-faced, placid, and kind of aspect. Not a few of them had blue eyes. They wore dark-blue skirts, dark-red jackets, and a white veil over their heads, but not over their faces. Under the veil the married women wore a peculiar cap of stiff, embroidered black cloth, about six inches high, and across the front of

¹ Protestants number less than too.



PILGRIMS AT BETHLEHEM ON CHRISTMAS DAY

In His Footsteps

this cap was strung their dowry of gold or silver coins. Such a dress, no doubt, was worn by the Virgin Mary, and such tranquil looks, I think, were hers, but touched with a rarer light of beauty shining from a secret source within. A crowd of little boys and girls, just released from school for their recess, shouted and laughed and chased one another, pausing for a moment in round-eyed wonder when I pointed my camera at them. Donkeys and camels and sheep made our passage through the town slow, and gave us occasion to look to our horses' footing. At one corner a great white sow ran out of an alleyway, followed by a twinkling litter of pink pigs. In the market place we left



THE CHURCH OF THE NATIVITY IN BETHLEHEM

This church dates from the time of the Emperor Constantine

our horses in the shadow of the monastery wall and entered, by a low door, the lofty, bare Church of the Nativity."¹

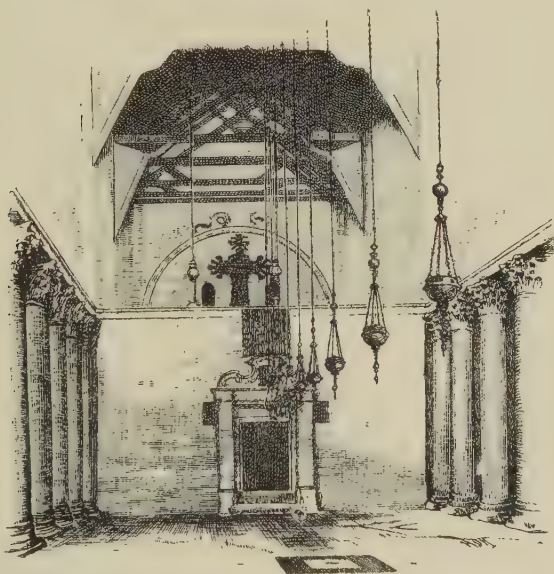
§ 1. The chief object of interest in Bethlehem is, of course, this great Church of the Nativity, or, as it is also known, of Saint Mary, believed to be erected over the very spot where Christ was born—a possible but not convincing supposition. There is a tradition that goes back to the second century after Christ that he was born in a cave or cavern. It is certain that caves were used at the time for various purposes, sometimes as outbuildings. It is not at all improbable, therefore, that when Joseph and Mary,

¹ *Out of Doors in the Holy Land*, pp. 88, 89.

The Thirty Years of Private Life

arriving from their home city, Nazareth, and finding there was no room for them in the inn (or khan, as it is called in the East), turned to this cavern, or cave, which the owners had used as a stable. At any rate, this Church of the Nativity is, so far as is known, the oldest church in the world.

It is not the church, however, but the "Chapel of the Nativity" underneath the church, that interests us most.

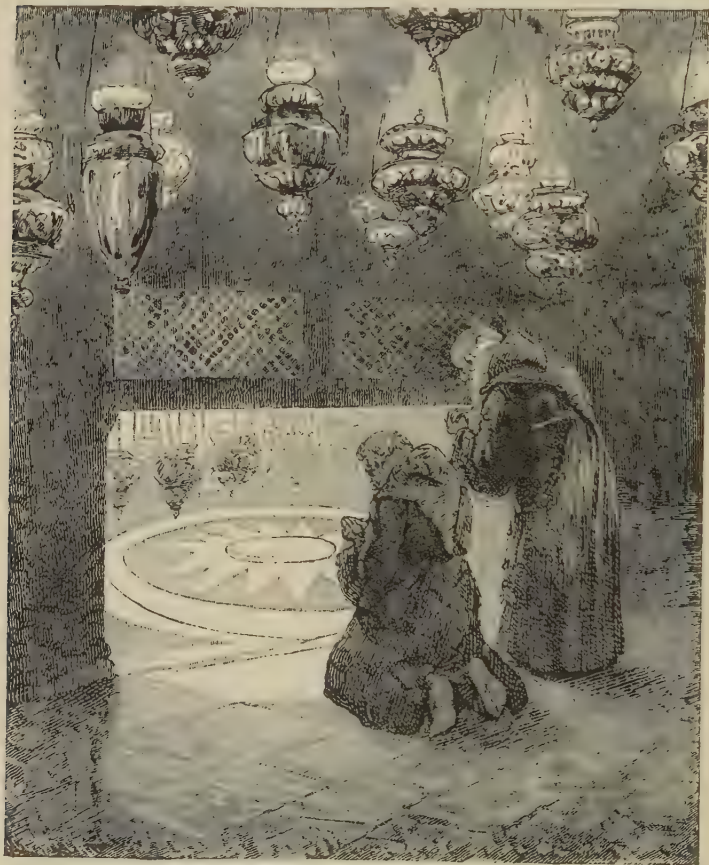


INTERIOR OF THE CHURCH OF THE NATIVITY
IN BETHLEHEM

Descending a flight of steps on one side the great altar, we find ourselves in a room of marble about fifty feet long, twelve feet wide, and ten feet high, lighted by thirty-two lamps. Under the altar is a recess with fifteen lamps always burning, in the center of which a silver star is let into the floor with this inscription around it: "Here Jesus Christ was born of the Virgin Mary." Down three steps

In His Footsteps

is a marble manger, said to be the very one in which our Saviour was laid by Mary his mother.¹



THE CHAPEL OF THE NATIVITY

¹ Regarding the exact date of Christ's birth it is impossible to say anything definite. We know that he must have been born at least four years before the beginning of the Christian era; that is to say, B. C. 4, or earlier, for Herod, who sought to take his life, died that year. Before Herod's death, occurred not only the birth but also the circumcision, and the flight into Egypt. The fact that Herod ordered the slaying of children two years old and under suggests that Jesus was born B. C. 6. The day of his birth is also in doubt, the celebrating of December 25 going back only to the middle of the fourth century. The Greek Church observes January 6 as Christmas Day.

The Thirty Years of Private Life

§ 2. A mile east of Bethlehem is the "Field of the Shepherds," in the midst of which is the "Grotto of the Shepherds," where tradition says the angels appeared. "They were reclining under the starlit sky and whiling away the hours of vigil with flute and song, when suddenly an angel hovered above them and soothed their alarm with good tidings of a great joy: 'There was born for you to-day a



FIELDS NEAR BETHLEHEM

Saviour who is Messiah, the Lord. . . . And this,' said the angel, 'is the sign to you. Ye shall find a babe wrapped in swaddling clothes and lying in a manger!' Then, suddenly, as though heaven had opened, the sky was filled with a multitude of the heavenly host and rang with the music of a heavenly song:

In His Footsteps

“ ‘Glory in the highest unto God,
And on earth peace
Among the men of his good pleasure.’ ”¹

“The story that the birth of Jesus was first announced to the shepherds is in keeping with the lowliness of that birth. Yet it was not announced to them because they were lowly. These men are represented as belonging to the little circle of those who had a living faith, and who are longing for the Messiah; and who, therefore, were qualified to receive heavenly communications. For they did not take offense at the mean surroundings of Jesus, but glorified God that they had seen him, and straightway became heralds of the glad tidings to others.”²

§ 3. Eight days after his birth, the customary rite of circumcision was performed on the Child, and he received, in accordance with the word of the angel, the name of Jesus, or Joshua, an honorable name in Jewish history, and having a deep significance, for it meant, “Jehovah is Salvation.”

FROM BETHLEHEM TO JERUSALEM

§ 4. Presentation in the Temple..... Luke 2. 22-24.

§ 5. Accepted as the Messiah by Simeon and Anna..... Luke 2. 25-28.

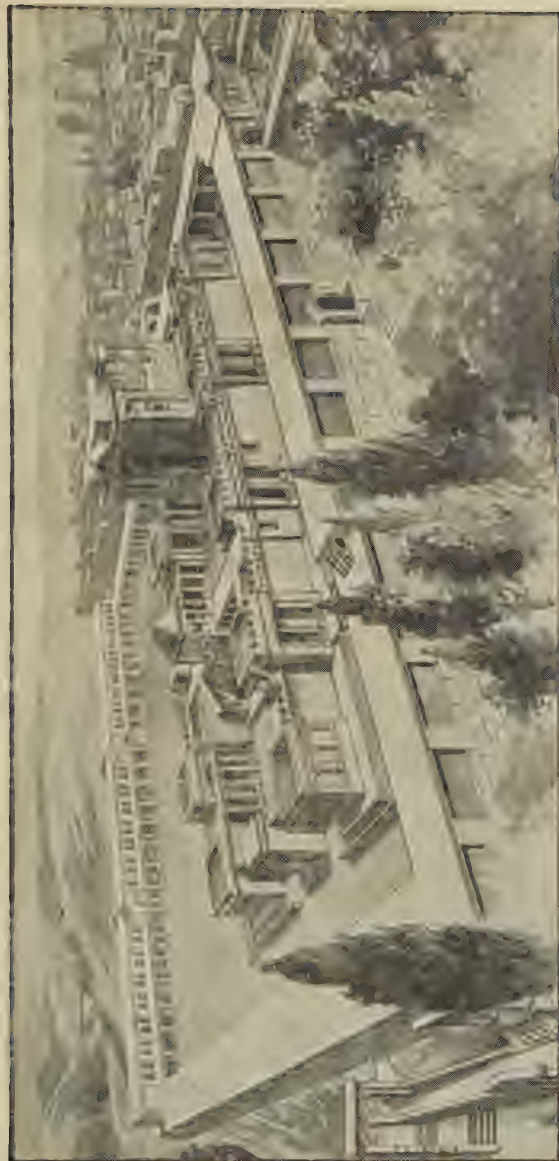
§ 4. A month after the Child was circumcised he was taken to Jerusalem and presented to the Lord in the temple. By this act Mary showed that this her firstborn Son belonged in a peculiar way to God. In addition to the formal presentation was the ceremony of “purification” (Lev. chap. 12). “Mary brought the offering of the poor, either two doves or two pigeons, one of these for a sin offering, the other for a burnt offering. One was in view of the ceremonial defilement which had kept her (from the hour of her Son’s birth) from the temple, the other to restore fellowship with the Lord (Lev. 12. 8).” Edersheim estimates the cost of the two doves at about sixteen cents.

§ 5. While these things are transpiring two aged saints, Simeon and Anna, who had long awaited the coming of the promised Messiah, enter the temple and recognize the Child as the Promised One.

The temple in which, in accordance with the custom of the time and in harmony with the old law, the holy Child

¹ *The Days of His Flesh*, pp. 4, 5.

² Gilbert, *The Student’s Life of Jesus*, p. 99.



THE TEMPLE OF HEROD FROM THE NORTHEAST

Drawing based on the design of Paul Waterhouse, M.A., and the studies of Dr. W. Sanday (Surf of Site)

In His Footsteps

was formally offered to God, was, as has already been noted, the one built by Herod "the Great." It occupied the hill known as Mount Moriah. The building is spoken of as exceedingly impressive in its grandeur. "Its eastern front was covered with plates of gold, which threw back the rays of the rising sun, and formed an object of rare beauty for miles around. The stone of which it was built was white marble, and a large part of the side walls was covered with gold."¹ According to the most reliable account, it measured 585 feet from east to west and 610 feet from north to south. The outer court was known as the "Court of the Gentiles," because non-Jews were allowed to enter it. Within this outer court was the "Inner Court," in the western division of which was the temple proper, which was divided by a wall into two divisions, the western and eastern. The latter was called the "Court of the Women," not, however, because only women were admitted, but because women as well as men were allowed to enter it. The beautiful gateway on the east side of this court, with its elaborate two-leaved gate made of brass, formed the principal entrance; and hence it was that beggars were in the habit of sitting here (Acts 3. 2). The western division was reserved exclusively for male Israelites. "Comparatively speaking this was not a large, but a handsome edifice. The interior, which was probably almost quite dark, was divided into two divisions, the larger one being to the front and the other, which was only half as large, being at the back. The latter formed the 'Holy of holies,' which was trodden by human foot only once in the year, and that by the high priest on the great day of atonement. In the front (and, therefore, eastern) division stood those three sacred articles, the punctual ministering at which on the part of the officiating priests formed one of the principal parts of the worship, namely: (1) In the middle the *golden altar of incense*, known also as the '*inner altar*,' upon which incense had to be offered every morning and evening; (2) to the south of the latter the golden *candlestick* with seven branches, which had to be kept constantly burning; and (3) to the north of the altar of incense the golden *table for the showbread*, on which twelve fresh loaves had to be placed every Sabbath day. The front of the temple looked toward the east.

¹ *Hastings's Bible Dictionary*, art. "Temple."

The Thirty Years of Private Life

Before it and in the open air stood the great *altar of burnt offering*, or the altar at which, with the exception of the burning of the incense, every act of sacrifice had to be performed. . . . Between the temple and the altar of burnt offering there stood, and likewise in the open air, the *brazen laver* already referred to, in which the priests were required to wash their hands and feet previous to their engaging in the worship of the sanctuary. To the north of the altar, and still in the open air, was the place for *slaughtering the victims*, where there were rings fastened to the ground to which the animals were tied when about to be slaughtered, while there were pillars at hand on which to hang the victims after they were killed, as well as marble tables on which to skin them and wash the entrails. The temple, along with the altar of burnt-offering and the place for slaughtering, was surrounded by an inclosure within which, as a rule, none but priests were allowed to enter.”¹

The site of the temple is now known as the Haram esh-Sherif, or “chief sanctuary. It is regarded by Mohammedans as the holiest of all places after Mecca. The Jews never enter it, as they dread the possibility of committing the sin of treading on the ‘Holy of holies.’”

The principal building of the Haram esh-Sherif inclosure—indeed, the chief building of Jerusalem and Palestine—is the Dome of the Rock, commonly, but erroneously,

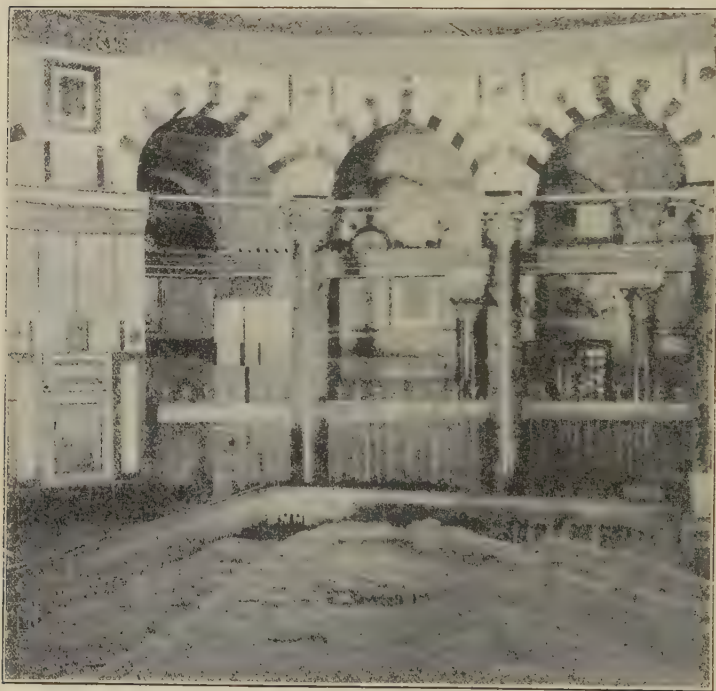


DOME OF THE ROCK—EXTERIOR

¹ Schurer, *History of the Jewish People*, Div. II, vol. i, pp. 280–284.

In His Footsteps

known as the Mosque of Omar. It is built over an immense rock which is regarded by Mohammedans with superstitious veneration. "The building forms an octagon, each of the sides of which is sixty-six feet seven inches in length. The lower part of it is covered with marble slabs, while the part from the window sills upward is covered with marble tiles." Of the interior, Dr. J. M. Buckley writes:



THE INTERIOR OF THE DOME OF THE ROCK (MOSQUE OF OMAR)

"On entering I gazed about me with awe. The light came dimly through thirty-six stained glass windows, when suddenly the sun, emerging from a cloud, lighted up the dreadful gloom, which oppressed the mind and pained the eye, and the long cloisters appeared. We stood upon a pavement of elegant marble mosaic, and above us rose a dome

The Thirty Years of Private Life

to the height of ninety feet, having a diameter of sixty-six feet. The walls are covered with tiles of every hue, of priceless value, and the frieze consists of tiles which bear inscriptions from the Koran."

Of the rock itself, over which this wonderful building is erected, tradition has much to say. "According to the Talmud, the Holy Rock covers the mouth of an abyss in which the waters of the Flood are heard roaring. Abraham and Melchizedek sacrificed here, Abraham was on the point of slaying Isaac here, and the rock is said to have been anointed by Jacob. It was regarded as the center of the world. . . . On the destruction of Jerusalem, Jeremiah is said to have concealed the ark beneath the rock, and, according to Jewish tradition, it still lies buried there. Jesus is said to have discovered the great and unspeakable name of God written upon the rock, and was enabled to work his miracles by reading it." The Mohammedans go even further and point out in the hollow below the rock small benches where David, Solomon, Abraham, and Elijah were accustomed to pray. Mohammed himself prayed here, and said that one prayer offered at this place is better than a thousand elsewhere.

FROM JERUSALEM TO EGYPT

§ 6. Visit of the Wise Men from the East.....Matt. 2. 1-12.

§ 7. The Flight into Egypt.....Matt. 2. 13-15.

§ 8. Slaying of the Children by Herod.....Matt. 2. 16-18.

§ 6. From Jerusalem it would appear that Joseph and Mary and the Child returned to Bethlehem (though there is no evidence in the record of that fact), but there are those who believe the family went directly to Nazareth, basing their conviction on the saying of Luke, "When they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth" (2. 39). If it is true that the family went directly to Nazareth from Jerusalem, then it was at Nazareth that the Wise Men from the East found and worshiped the Child. But it is more in accord with all the facts, as well as with tradition, which has its own value, to say that they returned from the performance of their pious duties at Jerusalem to Bethlehem, remaining there until the Wise Men came and the decree of Herod went out to slay the children.

In His Footsteps

At what time and from what country the Wise Men came, how many there were and what were their names, we have no means of knowing. The general name for them was Magi, meaning men wise in studying and understanding the movements of the heavenly bodies. It is said they came from the East, and the countries most often mentioned as their homes are Arabia, Persia, and Media. The gifts they brought were produced largely in Arabia, but could doubtless be obtained in any of the great markets of the East. Their coming and their reverent acceptance of Jesus as one sent of God is in striking contrast to the conduct of Herod and the Jewish leaders, for whom the star shone as well as for those Gentiles of the Far East. If they saw the star, they did not recognize it as having any connection with Jesus.

§§ 7, 8. Herod's anxiety, and the means he took to get rid of a possible claimant for his position, show clearly just what sort of a man he was. He was thoroughly worldly and had a strain of cruelty in him. But his finest diplomacy and greatest efforts were no match for that wisdom which comes from God—the wisdom which led the Magi to refuse to bring back word to Herod of Jesus' whereabouts, and which told Joseph and Mary to take what was for them a very long and trying journey. It is a revelation of the inherent greatness of the young parents that they made no opposition, but, without questioning or murmuring, accepted the divine ordering of their lives as something to be obeyed as a matter of course. The traditional route of the family to Egypt was from Bethlehem south to Hebron, thence west to Gaza, and southwest through the desert to the village of Matariyeh, near Cairo. There are many interesting sights on the way, and the opportunity of looking upon the childhood home of our Lord will be well worth the time and effort necessary to make the trip. From Bethlehem it will take about one and a quarter hours to reach the Pools of Solomon, directly south. These pools are immense tanks made of large hewn stones coated with cement. It is believed that they were built in Solomon's time to furnish water for the uses of the temple. Hebron is about as far from Solomon's Pools as the Pools are from Jerusalem. It is a very ancient town. Its early name was Kirjath Arba. There is a tradition of mediæval times that

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Adam was born here. In Numbers (13. 22) it is stated that Hebron was founded seven years before Zoan, which is identified with Tanis, the chief town of Lower Egypt. In Genesis (13. 18), it is recorded that Abram, after separating from Lot, "came and dwelt by the terebinths of Mamre [the Amorite], which are in Hebron." It was at Hebron that Isaac was born, and where Sarah died and was buried (in the field of Machpelah). Isaac and Jacob lived here a good part of their lives, and were laid in the family burial place. Hebron was taken by Joshua (10. 37), afterwards given by him to Caleb, one of the spies. Here David was anointed king of Judah, and here he ruled for seven and a

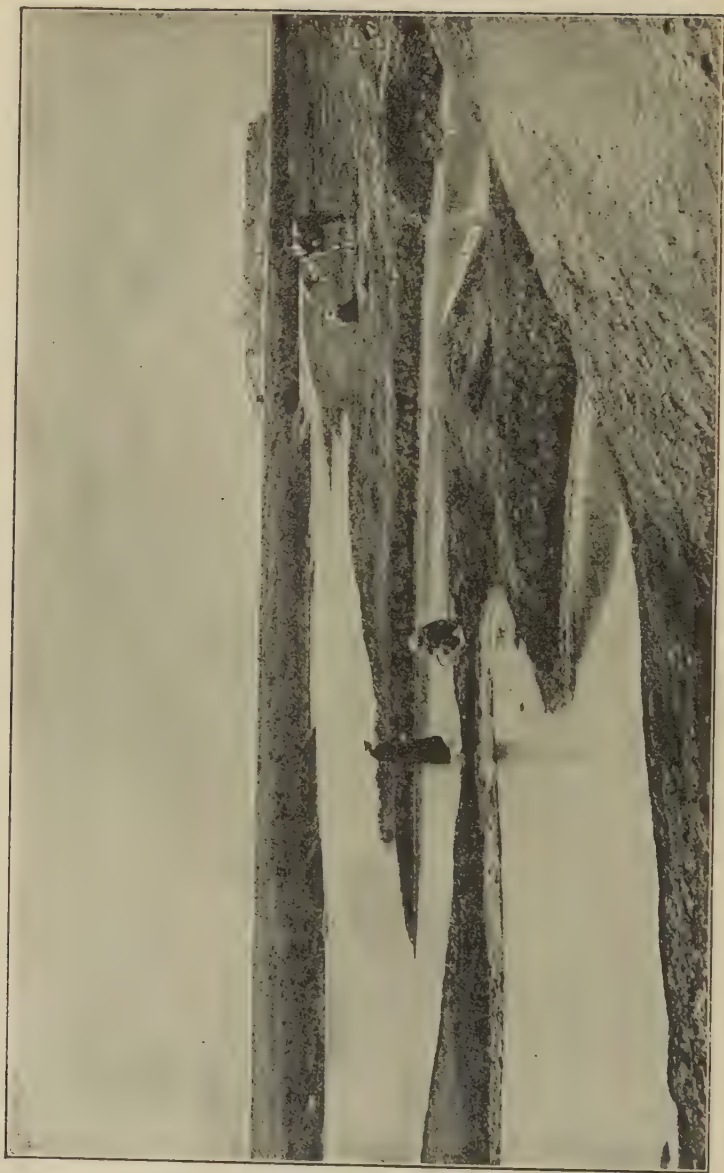


A GENERAL VIEW OF HEBRON

half years before he made Jerusalem his capital (2 Sam. 2. 3). Hebron has now a population of about 20,000. Its chief industries are the manufacture of water-skins from goats' hides, and glass-making. The so-called oak of Mamre is shown about two miles from the village, in the garden of the Russian hospice.

From Hebron we turn southwest to Gaza, or Ghazze¹, a town possessing Egyptian characteristics and having an important trade in barley and olives. It has several potteries and so modern an institution as a steam mill, which is

¹ It would be much more direct to go south to Beersheba, but we are following the traditional route.



THE PYRAMIDS FROM THE SHORE OF THE NILE

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run by Germans. Near the town a place is pointed out as the site of Samson's remarkable feat in carrying off the gates of the Philistines.

Following the coast for a few miles from Gaza, we enter Egypt. What sights, what memories crowd upon us as we find ourselves within this land of magic and of mystery! Here is that wonderful river, the Nile, which has been so loved as to have been worshiped for generations. Here are



IN THE LAND OF EGYPT—RAISING WATER FROM THE NILE
FOR IRRIGATION.

cities and shrines whose history is lost in the mists of the remote past. Here Abraham was given an asylum. Here Joseph ruled, and here his father and brothers were given homes. Here Moses was born and for forty years lived in the king's palace, and from it conducted the most remarkable emigration in history. Egyptian blood ran in the veins of Israel's great leaders, so that in coming here Jesus was coming to what was in a sense his own. Besides,

In His Footsteps

there was a large colony of Jews in Egypt when he visited it, so that the family during their stay were not altogether among strangers. It is not impossible that the holy Child made converts here to the gospel he afterward preached to men who heard but would not heed the spoken word, but who might have been reached through a baby's smile or its sweet and hallowed touch.

Arriving at Matariyeh, twelve miles north of Cairo, we shall find many memorials such as tradition has marked of the family's stay—the Nile with its peculiar boats, the pyramids, the Sphinx, and which are to-day much as they were when the holy family lived in Egypt.

FROM EGYPT TO NAZARETH

§ 9. Leaving Egypt.....Matt. 2. 19-23; Luke 2. 39.

§ 10. Boyhood in Nazareth.....Luke 2. 40.

§ 9. How long Joseph and Mary and the Child lived in Egypt it is impossible to state. Authorities vary from a



NAZARETH FROM THE SOUTH

few weeks to several years. One fact, however, is known. The return to Palestine did not take place until the message came: "They are dead that sought the young child's life"



THE PLAIN OF ESDRAELON [JEZREEL] NAZARETH ON THE NORTH

In His Footsteps

(Matt. 2. 20). This unquestionably refers to the death of Herod, which took place in "the year of Rome," 750, or B. C. 4. With the announcement of Herod's death came the command, "Arise, and take the young child and his mother, and go into the land of Israel."

It is possible that Joseph and Mary would have chosen to have brought up their Child in the place of his birth, had they not been expressly told to go to Nazareth. They doubtless took the coast route northward, and probably did not revisit Jerusalem on the way.

§ 10. Above any other place which Jesus saw during his earthly life, Nazareth must have had the greatest influence upon him—an influence which would appear to have been almost wholly for good. It is true there was a saying, "Can any good thing come out of Nazareth?" But, while the village had a reputation for turbulence, it is not proved that it was immoral, or that the people were not, generally speaking, of good reputation.

One thing in Nazareth's favor was its location. It was situated on the south slope of a hill known to-day as Jebel el-Sikh, 1,600 feet in height, from which one gets a fine view of Mount Tabor on the east, of the great plain of Esdraelon on the south, of Mount Carmel and the Mediterranean on the west and southwest, and of the plain of El Battof on the north. Far to the northeast the citizen of Nazareth could see the dim outlines of the snowcapped peak of Mount Hermon. It is the judgment of an experienced traveler (Porter) that this view is the richest and, perhaps, also the most extensive in all Palestine.

Nazareth has been spoken of as a retired village, and that on this account it was selected as the home of Jesus. But while Nazareth was not a city, according to the modern conception, it was not at all a small or insignificant village,¹ out of the way of travel and traffic. George Adam Smith shows how intimately Nazareth was connected with the outside world: "Across Esdraelon, opposite to Nazareth, there emerged from the Samaritan hills the road from Jerusalem, thronged annually with pilgrims, and the road from Egypt, with its merchants going up and down. The Midianite caravans could be watched for miles coming up from the

¹ Believed to have had a larger population than the modern town, which claims 11,000.

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fords of Jordan; and the caravans from Damascus wound round the foot of the hill on which Nazareth stands. Or, if the village boys climbed the northern edge of their hollow home, there was another road within sight, where the companies were still more brilliant—the highway between Acre and Damascus, along which legions marched and princes swept with their retinues and all sorts of travelers from all countries went to and fro.¹

Another thing about Nazareth was its position in Galilee. It has been well said that "Galilee gave the Messiah a home. Judæa gave him a cross." Judæa was, so far as its institutional forms were concerned, the center of the religion of



HILLS AROUND NAZARETH (see verse 45)

Israel. It was the home of the great Jewish council, the Sanhedrin, of the temple, its rulers and priests. In Judæa Jesus would have come under a totally different influence from what he met in free and fertile Galilee. The people of Galilee were noted for their love of liberty, just as was the soil for its fertility. Even now in imagination "we see the blossoming vineyards, the valleys gay with roses and lilies, the laden apple trees of the wood, the orchards of pomegranates; the flocks feeding in the pastures or resting in the shade at noon, and the kids playing beside the shepherds' tents; the doves nesting in the clefts of the rocks, the foxes

¹ *Historical Geography of the Holy Land.*

In His Footsteps

making havoc of the vineyards, the gazelles leaping on the hills. We drink the cool air of morning and breathe the breath of spring. We smell the perfume of spikenard, myrrh, frankincense, and mandrake, and far-wafted odors of Lebanon. We hear the song of the vinedressers, the hum of bees, the bleating of sheep and goats, the cooing of the wood-pigeon, the prattle of brooks and the gurgle of hidden springs."¹

But beyond all that Nazareth itself and its surroundings could furnish the growing Boy, must have been the influence of his home. So far as the house itself is concerned it was



INTERIOR OF A PEASANT'S HOUSE

humble enough: "The white, flat-roofed houses of to-day are, doubtless, much the same as those amidst which he played as a child and lived as a man; vines shading the walls; doves sunning themselves on the flat roofs; the arrangements within as simple as they are unpretentious without. A few mats on the floor; a built seat running along the wall spread with some modest cushions and the bright quilts on which the inmates sleep at night, and serving by day as shelf for the few dishes in common use; a painted chest in the corner; some large clay water jars, their mouths filled, perhaps, with some sweet herbs to keep the

¹ Smith, *The Days of His Flesh*, p. 14.

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contents cool and fresh; the only light that entered, by the open door; a low, round, painted wooden stool, brought at meals into the middle of the room to hold the tray and dish, round which the household sat, with crossed knees, on mats, supply the picture of a house of Nazareth of the humbler type."¹ It was an humble home, but it was not a home of poverty. In it was fulfilled the prayer of Agur, "Give me neither poverty nor riches" (Prov. 30. 8). Joseph, so far as we know, was a man of simplicity, affection, good judgment, industry, and piety. It is all summed up in the statement that he was "a righteous man" (Matt. 1. 19), which means that he was "right in his relations to other men; and he was obedient to the Lord." We know that he lived until after Jesus was twelve years of age, but "he seems to have died before the public ministry of Jesus began."

Of Mary there is much more revealed in the Gospels than of Joseph, but, like all great characters, Mary conceals much. All great lives, while simple, are really profound. Sometimes we think we know them, and then there comes a time when a new depth is revealed which is quite beyond our reckoning. Her "song" (Luke 1. 46-55) reveals a poetic and religious side to her nature quite in keeping with what we know of her from certain incidents in her life. She "possessed exceptional purity of heart," but was not sinless, as the Roman Catholic doctrine of the "immaculate conception" makes her out to be. It is enough, perhaps, to say that she was a true mother, which is the highest praise that can be given any woman.

"Besides Joseph and Mary, there were in the home of Jesus four brothers and at least two sisters. Two of his brothers² were men of ability and became influential in the early Christian Church. James was highly esteemed even by the unbelieving Jews. Together with Peter and John, he was a 'pillar' of the church in Jerusalem (Gal. 2. 9). Both James and Jude have the imperishable honor of being among the authors of the New Testament."³

¹ Geikie, *Life of Christ*.

² "These brothers and sisters were in all probability younger than Jesus, the sons and daughters of Mary and Joseph. They may, perhaps, have been the children of Joseph by a former marriage, but there is no good evidence to sustain this, and nothing against the other and more obvious view. That they were merely Jesus's cousins is an entirely improbable hypothesis." Burton and Mathews, *Constructive Studies in the Life of Christ*, p. 130.

³ Gilbert, *Student's Life of Jesus*, pp. 110, 111.

In His Footsteps

Other influences which helped to mold the growing boy were those of the school, the synagogue, the workshop, and the playground. Regarding the place of the school in the education of the Jewish youth in the time of Christ, there is this significant statement from the historian Josephus: "We take most pains of all with the instruction of children, and esteem the observation of all the laws and the piety corresponding with the most important affairs of our whole life." While there is some doubt among scholars whether the school as an institution existed in the time of Christ, it is the opinion of Schürer that, even at that time, "care was taken for the instruction of youth by the erection of schools on the part of the community."¹ The same authority says that almost the entire instruction was the "reading and inculcation of the text of Scripture." It is entirely probable that from his tenderest years Jesus was taught at home and school the sublime lessons, and was made familiar with the great heroes of the Old Testament.

There was a synagogue at Nazareth, and there he would receive more instruction in the Scripture, for the main object of the Sabbath-day meetings in the synagogue was not public worship in the strict sense but religious instruction, and this for an Israelite meant, above everything, instruction in the law.²

And there was the workshop where he was early initiated into the work of a village carpenter. "Love work," was the motto of one of the greatest of the rabbis, and every boy, even those who were supposed to follow professional life, was expected to learn a trade. Christ was referred to in his later life, not alone as "the carpenter's son" (Matt. 13. 55), but as "the carpenter" (Mark 6. 3).³ How great his indebtedness to the "manual training" of Joseph's shop we can only imagine. Something is suggested in the familiar words: "Jesus increased in wisdom and stature, and in favor with God and man" (Luke 2. 52).

Being a perfectly normal and natural boy, we can be perfectly sure that Jesus was found often on the playground, and that he not only entered with zest into all the usual

¹ *History of the Jewish People*, Div. II, vol. ii, p. 48.

² *Idem*, Div. II, vol. ii, p. 54.

³ "He was in the habit of working as a carpenter when among men, making plows and yokes."—*Justin Martyr*.

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games, but was the leader of his boy companions in all healthy sport. We may dismiss at once as unworthy of credence the stories which tradition has woven about his boyhood—such as that he carried water in his robe, pulled a short board to the required length, molded sparrows out of clay, which flew when he clapped his hands; turned his playmates into kids, struck dead the boys who ran against him in play. Of course all such stories are vulgar inventions. Nobody with commonsense believes them. From all we read in the Gospels we have no reason to think that Jesus was different from the majority of boys except in his perfect obedience to his parents, his kindness to his playmates, his lack of all rudeness to the aged or others, and his love of service. He was a *perfect boy*, loving and beloved, just such a character as any boy may resemble if he will.

It is with something of the same feeling with which at Bethlehem we looked upon the place where the young Child lay that we walk the streets of present-day Nazareth. Though we cannot name any particular building or street as connected with the boyhood life of Jesus, and say, "Here he lived and here he walked and here he played and worked," there is at least one place of which we may confidently say, "Jesus was here." It is the spring in Nazareth, known as Saint Mary's well. There is not another place where the public may obtain water save this, and standing here of an evening, looking at the crowd gathering to draw water, we can easily imagine ourselves back in the days of Christ and seeing Jesus and his mother approaching the fountain with their drinking jars. Another interesting sight is the Church of the Annunciation within the high walls of the great Latin monastery on the east of the town. Inside the church is a chapel where are two columns, said to mark where the angel Gabriel and Mary are supposed to have stood when it was announced that she was to be the mother of Christ. On the rock, which is overlaid with marble, it is said the "House of the Virgin" stood. There is a story told that on May 10, 1291, this sacred dwelling, that it might not be desecrated by impious hands, was carried by angels into Dalmatia, and thence to Italy. A little north of the monastery is the so-called house and workshop of Joseph.

In His Footsteps

FROM NAZARETH TO JERUSALEM

- § 11. On the Way.....Luke 2. 41, 42.
§ 12. Jesus is Missed from the Returning Company.....Luke 2. 43-45.
§ 13. He Is Found in the Temple.....Luke 2. 46-50.

§ 11. When Jesus was twelve years of age his parents took him with them to Jerusalem to be made, in accordance with Jewish custom, a "son of the law"—which means that henceforth he would be subject to the law in all things, attend the great feasts, and so on. It is inferred that this was Jesus's first visit to Jerusalem since as a babe he had been dedicated to God in the temple. But even if as a boy he had visited Jerusalem this particular visit would make a profound impression upon him. It was in the month of April, when everything is at its best in Palestine. Jesus and his parents would not travel alone, but with a company composed of their neighbors of Nazareth, with possibly some from nearby towns, organized into what all over the East is known as a caravan, which would travel in the coolest hours of the day and camp out at night—a circumstance that would make its own appeal to a boy. As the Holy City was neared there would be much singing of the Psalms, known as the "songs of degrees" (Psalms 120-134), among which are the lines:

I was glad when they said unto me,
Let us go unto the house of the Lord.

What the route was is not known, but it is probable the caravan took the customary one, following the Jordan valley so as to avoid passing through Samaritan territory. Stapfer thus pictures the journey:

"On quitting Nazareth the little bands of worshipers turned their steps toward the Jordan valley, for they must not pass through Samaria. They therefore went toward the southeast, and, after having crossed the great caravan route between Egypt and Damascus, they passed Shunem, the home of Elisha's Shunammite (2 Kings 4. 8-37), and Jezreel, crossing the valley of that name. From Jezreel the travelers went to Bethshan, also called Scythopolis. This was the first stage. Nine hours of walking lay between them and Nazareth; the Jordan valley opened before them. Here they halted, set up their tents, and passed the night. Scythopolis was a great heathen fortified town, with heathen

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buildings, temple, theaters, places of amusement. It overlooked the river from an eminence of a hundred meters. On the morrow the pilgrims . . . resumed their march, following the valley, which was covered with rich pasturage and crossed by many brooks. . . . This second stage was of about twelve hours. Again the caravan encamped in the fields to avoid entering a heathen town. On the third day, in about four hours, they reached Phasælis. . . . In four hours more they were in Jericho. . . .

"Jericho, the city of palm trees, was a charming city, the first in which our pilgrims could take a little rest, for it was



A BIT OF THE JORDAN

the only one not infested with Gentiles.¹ The whole surrounding country was covered with palm groves, mingled with gardens and cultivated fields.

¹ The present village of Jericho lies south of the city of Christ's time and east of the ancient city. Jericho first belonged to the tribe of Benjamin, afterward to the kingdom of Israel. It was large and surrounded by walls. The date palm, which gave it the name, "city of palms," disappeared more than 1,200 years ago. Its balsam gardens have also disappeared. In fact, modern Jericho is a wretched village of 300 inhabitants, in no sense a descendant of the city of Christ's day. Its one curiosity is a building on the southeast side resembling a tower, said to occupy the site of the house of Zacchæus (Luke 19. 1-10). From the Zakkum tree, or balm of Gilead, the Arabs prepare an oil which they sell to pilgrims under the name of "Zacchæus oil."

In His Footsteps

"Between Jericho and Jerusalem they first crossed a wide, arid, stony plain, somewhat like a desert. Then the road ascended rapidly, and forced its way between two almost vertical walls of gigantic rocks. The road, the remains of which are easy to follow, continued to ascend, and, becoming steeper and steeper, was at times nothing



THE JORDAN VALLEY FROM JERICO

less than a veritable staircase hewn out of the rock. All around were bare and fissured heights. From time to time, in a yawning gulf far below, was seen the torrent of Kedron, silvery as a thread of foam.

"After this toilsome march by wild and steep paths, which justify the expression 'go up to Jerusalem,' they

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arrived at Bethany, one of the villages best loved by Jesus, and the acquaintance of which he made now for the first time.

"Jerusalem was near at hand, but it could not yet be seen, being hidden by the Mount of Olives. Just this hill to climb, and within ten minutes after leaving Bethany, suddenly the plain unrolled, revealing the splendid panorama of the city crowned by its gigantic temple. . . .

"The city seemed like an almost impregnable place. A thick and high wall, furnished with sixty towers, completely surrounded it. Within the inclosure appeared a mass of flat-roofed buildings closely huddled together. It was like a multitude of small cubes of white stone standing out against the blue sky, at unequal altitudes, for the city is built upon hills.

"The panorama which the child Jesus had before his eyes was the very one which he was to have on Palm Sunday, five days before his death; and he was standing on the spot where he would then weep over the city and its people. . . . At last he was looking upon the temple, which he had so often pictured to himself, with its golden roof sparkling in the sunlight.

"But they must keep on to the end of their journey. The path descended obliquely. They went through the valley of Gethsemane, crossed the Kedron, and five minutes later entered the city by the Sheep Gate, the very gate by which Jesus was to go out on that last Thursday night which was the last before his death. They were all singing the one hundred and twenty-second psalm, "Our feet shall stand within thy gates, O Jerusalem!"¹

The chief object of interest to the visiting multitudes at Jerusalem was, of course, the temple. With what interest would Jesus survey the great structure which he had been taught to believe was his Father's house! The pilgrims have entered the inclosure by a great arched gate, and find themselves in the immense outer court, which we have already learned was called the "Court of the Gentiles." What does the boy Jesus see as he looks around? He "saw venders, money-changers, and buyers inveighing against one another; for the first time he heard the insulting remarks of Sadducees and the vociferations of Pharisees.

¹ *Jesus Christ Before His Ministry*, pp. 41-44.

In His Footsteps

Impassable Roman soldiers were mounting guard just as Turkish soldiers do to-day; and all in one moment the Child had before his eyes a view of the profanation of the Holy Place, the narrowness and hatred of the religious parties who directed the nation, and the oppression of the foreigner who held it in custody under a yoke of iron. It was the first contact of Jesus with the priests, who looked down upon the poor pilgrims coming to offer their ardent devotions—Galilæans, who spoke with so displeasing an accent, and, worse still, Nazarenes from a village out of which nothing good could come.

"The pilgrims, however, crossed the great court without



GALILÆAN CARAVAN APPROACHING JERUSALEM

pausing; they were in haste to pass through the Beautiful Gate and enter the inclosure into which none but Israelites might come. Here Mary remained. It was the 'Court of the Women'; they were not permitted to go farther. Joseph and Jesus went on into the court called 'Of Israel,' the place reserved for men. Before them was the 'Platforms of the Benedictions,' from which the priest blessed the assembled people. Behind it arose the smoke of the great altar of sacrifice, and, still beyond, the door of the Holy Place, which only the priests might enter. Father and Child bowed themselves and worshiped.

"But the pilgrims had come not merely to see; they had come to celebrate the passover. Jesus already knew what

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festival this was; he knew every one of the details of the solemnity about to take place, and the great memories which it celebrated had long been familiar to him.

"Joseph's first care was to procure a lamb for the sacrifice. This was easy; they were for sale everywhere. But the price was high for one in his circumstances. At the birth of Jesus his mother was able to offer only the turtle-doves of the poor; and no doubt the carpenter of Nazareth had been laying aside, for months past, the money necessary for the purchase of the lamb. The animal chosen, Joseph carried it on his shoulders to the temple, followed by the Child. At the entrance of the Court of the Priests he handed it over to those who conducted the sacrifice. They took it from him and offered it upon the altar, a blast of the trumpet giving the signal for the sacrifice. . . .

"The animal was flayed and drawn. Its entrails and its fat were thrown upon the fire. Joseph lifted up the carcass and carried it away to prepare, with Mary's help, the sacred feast (the passover). The animal was roasted, and not boiled. Not one of its bones was broken, and all that might not be eaten was to be burned in the fire.

"In earlier days it had been the custom to partake of this feast standing, with staff in hand, ready for departure, thus to reproduce in all its details the scene of the departure from Egypt on the night of deliverance. But the custom had long since fallen into disuse. Everyone was seated, in Oriental fashion, on cushions and carpets. The sacred feast was celebrated after a ritual order. Four times the cup made the round of the table. After the first round bitter herbs were brought to be eaten with unleavened bread. These bitter herbs, steeped in vinegar, were a reminder of the sufferings formerly endured in Egypt.

"At this moment Jesus, according to custom, asked Joseph the meaning of all that was passing before his eyes. He repeated the question twice, and his father replied with the story of the exodus from Egypt, closing his narrative with the words: 'We ought to praise, celebrate, honor, and magnify Him who did these great and marvelous things for our fathers, and led them from bondage to liberty, from sorrow to joy, from darkness to a great light. Let us then say, "Hallelujah! Praise the Lord!"' At these words the whole family sang Psalms 113 and 114. Then the meal

In His Footsteps

went on, and after the fourth and last cup those present sang Psalms 115, 116, 117, 118. This was the end. . . .

"The next day was the first and great day of the feast, which had been begun the evening before by the paschal feast, for the Jews did not count the day from midnight to midnight, as we do, but from six in the evening until six in the evening of the next day. It was not permitted to work on either of these days.

"On the next day but one they offered in the temple a sheaf of the new harvest. During the seven days of the festival every one ate unleavened bread. On the last day it was still obligatory to be present. It was expressly forbidden to depart from Jerusalem before the seven days were completed."¹

§ 12. When the week's celebration was over, Joseph and Mary set out with the Nazareth caravan for their home. The excitement due to the great crowds of people preparing at the same time to leave the city—a crowd estimated at between two and three millions—the fact that the men and women traveled in separate parties and that a boy of the age of Jesus was permitted to join either, account for the fact that Jesus was not missed until the caravan had proceeded a day's journey on its return trip.

§ 13. As soon as it was discovered that he was with neither Joseph nor Mary, the two hurried back to Jerusalem, finding their Son in the temple, where he was asking and answering questions of the "doctors," or rabbis, or, as we should say, teachers, and answering their questions put to him with a freedom entirely in harmony with the custom of the place and time, which permitted great freedom between teacher and pupil. "And all who heard him were amazed at his understanding and answers." This amazement, it may be said, was not due to any precocity or "smartness" in the Youth, but to his extraordinary discernment of spiritual truth. His mother, wearied by her long search and deep anxiety, said in a somewhat chiding tone, "Son, why hast thou thus dealt with us? Behold, thy father and I have sought thee sorrowing." His reply was at once respectful and suggestive: "What made you search for me? Did you not know that I must be at my Father's house?"

¹ Stapfer, *Jesus Christ Before His Ministry*, pp. 48-53.

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FROM JERUSALEM TO NAZARETH

§ 14. The Return.....Luke 2. 51a.

§ 15. Residence of Jesus at Nazareth Eighteen Years until the Beginning of His Public Ministry.....Luke 2. 51b, 52.

§ 14. The return journey to Nazareth would undoubtedly be by the same route as that taken from Nazareth to Jerusalem.

§ 15. Regarding those eighteen years, between Jesus' visit to the temple when twelve years of age and the beginning of his public career, there is only the brief statement of Luke that "Jesus advanced in wisdom and stature, and in favor with God and men." How brief it is, and yet how much it suggests of the wonderful character which, under God's providential care, developed into perfect manhood in this small village and simple home.

Most of his days were undoubtedly given to labor in Joseph's shop. It is quite probable that on Joseph's death, which is generally believed to have taken place before the active ministry of Jesus began, the care of the family devolved chiefly, if not wholly, upon Jesus. "He would put roofs upon new houses and mend the old ones. Clothed in the humble garments of the workingman—a simple woolen tunic, and a turban upon his head—he went about his work, squaring beams, wielding the hatchet and ax, directing the men who helped him, returning home at evening to eat the bread and hard-boiled eggs which his mother had prepared before taking from the wall the pallet and coverlid in which his weary limbs would gain a few hours of rest."¹

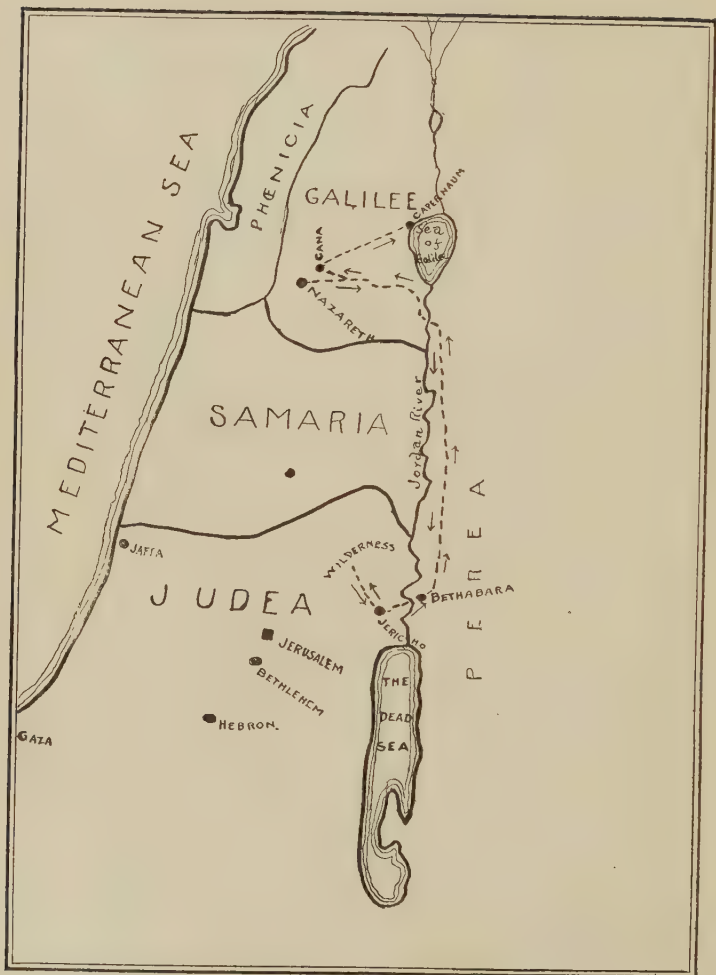
Still, with all his toil, he would find time for study, especially of the Scriptures. He must have read the Old Testament again and again, until its great truths became a part of his deepest life. And then he was often, we may believe, upon those hills about Nazareth, looking into the peaceful valleys and toward those glorious mountain peaks which seemed to tell him so much of God. But he was no day dreamer, no idler. He worked faithfully in Joseph's shop, learning the most valuable lessons while mending a neighbor's plow or helping to build a village house. From such a life, with its leisure and its toil, with its simplicity and its sublimity, he goes out to preach to all who will hear him the gospel of the kingdom.

¹ Stapfer, *Jesus Christ Before His Ministry*, p. 58.

In His Footsteps

Another thing he must have cultivated, though the cultivation could never be thought of as a hardship, was prayer. It is impossible to believe that one who prayed as often as he did and with such evident relish, and so often taught the duty and privilege of prayer, came to exercise it himself late in life. It was, we may believe, even in his youth, "the breath of his soul."

And what keen observation he must have developed during his life in Nazareth and his visits to the country round about and to Jerusalem, which he probably visited every year after his twelfth, at the time of passover! During these years he must have seen practically everything which during his ministry he made such effective use of as illustrations of the spiritual truths he sought to enforce: "the habits of men and of beasts; the manner of life of animals in the woods, the fields or the farms; the relations of laborers and proprietors; the price of various commodities; the habits of villagers; the fold in which the flocks were gathered at night; the shepherd who seeks the stray sheep; the hen calling her chickens to her; the necessity of a careful choice of ground for building; the time required for a grain of mustard seed to become a great tree; the destiny of different handfuls of seed cast by the sower, some lost for divers reasons, the rest dying in good ground in order to live again; the making of bread; the difference between old wine and new; the way to mend clothes, and the importance of washing the inside as well as the outside of a dish—he was familiar with all, and nothing in daily life was foreign to him."



FROM BAPTISM TO BEGINNING OF PUBLIC MINISTRY
 Nazareth—Bethabara—The Wilderness—Bethabara—Cana—Capernaum

CHAPTER III

OPENING EVENTS OF CHRIST'S MINISTRY

From the Coming of John the Baptist to the Public Appearance of Jesus in Jerusalem

ITINERARY.—Nazareth—Bethabara—The Wilderness—Bethabara Cana—Capernaum.

INTRODUCTORY

§ 16. Preparing the Way for Jesus.. Matt. 3. 1-12; Mark 1. 1-8; Luke 3. 1-18.

§ 16. WHILE Jesus was growing up to manhood in his home at Nazareth in Galilee another great soul was preparing for a ministry to which God had called him even from his birth. This was John, the son of an old priest named Zechariah and of his wife Elisabeth, the latter a distant relative of the mother of Jesus. The mission of John was to prepare the way for Jesus by preaching to the people about their sins, and the need of repentance as an absolute condition of forgiveness and cleansing from sin. For a time John lived in the wilderness of Judæa, a rough, sparsely settled region west of the Dead Sea. It must not be supposed from this that John lived like a hermit, but, as in the case of most of the ancient prophets, a rural life. His clothing and food, which seem to us so strange, were characteristic of the life of the average poor man of the country, and may have been adopted by John, as Saint Chrysostom says, as a protest against the luxury of the day. When John was thirty years of age he felt the call of God to go out and preach as though it were a fire in his bones. He could not be silent. His preaching, like that of every truly sincere and thoroughly aroused man, was very simple and very direct, and people everywhere listened to him as though he were indeed a prophet of God, as though God was speaking through him. His sermons—though they were more talks than sermons—were directed not only against sin itself but especially against the sins of the time. He said that while God had been patient with the people for a long time, he was now putting the ax to the root of the tree, and that the kingdom of heaven was at hand—that

In His Footsteps

kingdom about which the prophets of old had preached, and singers had sung, and all men had dreamed. Great crowds flocked to hear John from all parts of the country. Many, it is true, came out of curiosity, but the majority came because they were deeply interested in his message. Of these a goodly number repented of their sins and, as a sign of their change of heart and following a custom of the Jews of the time, were baptized in the River Jordan, confessing their sins before all the people. A popular place of baptism was Bethabara, also called Bethany, the "House of the Ford," across the river from Jericho.¹

FROM NAZARETH TO THE JORDAN

§ 17. Jesus Goes to John to Be Baptized of Him Matt. 3. 13; Mark 1. 9a.

§ 18. John Opposes, Then Yields Matt. 3. 14, 15.

§ 19. The Baptism of Jesus and Accompanying Manifestations, Matt. 3. 16, 17; Mark 1. 9b-11; Luke 3. 21, 22.

§ 17. The route which Jesus took to the Jordan is not known, but it is altogether probable that he followed substantially the same road as that on which, with the Naza-



A FORD OF THE JORDAN, NEAR JERICH0

areth caravan, he journeyed to Jerusalem to attend his first passover as a boy of twelve. He would naturally cross the Jordan opposite Jericho at the usual fording place. Bethabara, whose exact location is much in doubt, was probably near to this ford, and it is just as probable that the so-called "bathing place of the pilgrims" is the scene of

¹ "This was the ordinary place of passage for those who traveled from Galilee to Jerusalem by the Jordan route. Here our Lord often crossed with his disciples when he would avoid passing through Samaria on his way to the temple festivals at Jerusalem."—*Tristram*.

Opening Events of Christ's Ministry

the baptism. "The miraculous division of the waters by the cloak of Elijah (2 Kings 2, 8), and the legend of Saint Christopher, who carried the infant Christ across the river, are also localized at this ford. . . . Down to the present time the Greeks (Greek Church pilgrims chiefly from Russia) attach great importance to the bath in Jordan as the termination of a pilgrimage. The great caravan starts for the Jordan before Epiphany, and the encampment on



THE TRADITIONAL SCENE OF OUR LORD'S BAPTISM

the bank of the river, lighted with pitch-pine torches, presents a quaint and interesting spectacle.

"After the water has been blessed before daybreak by a high church dignitary, men and women bathe together in their white garments. At Easter and other seasons also crowds of pilgrims fill bars from the river to be used for baptisms at home."¹

¹ Baedeker, *Palestine and Syria*, p. 131.

In His Footsteps

§ 18. Many Galilæans apparently had already attended on John's ministry and had been baptized of him when Jesus appeared at the river. Among them were men whom Jesus afterward chose to be his apostles—men like James and John, the two brothers, Andrew and Simon (Peter), and Philip and Nathanael. At last Jesus appears and asks to be baptized. John looked into his face and, noting at once the character of his visitor, said, "I have need to be baptized of thee, and comest thou to me?" Jesus' answer was, in effect, that just as he already had fulfilled the law by his dedication of himself to God in the temple, and by becoming at twelve years of age a "Son of the law," so it was fitting that he should yield to a rite like baptism which, besides being the sign of sorrow for and cleansing from sin, was also the symbol of the coming in power of the Holy Spirit.

§ 19. John's scruples were finally removed. Jesus was baptized. Coming up out of the water, "the heavens were opened unto him, and he saw the Spirit of God descending like a dove upon him: and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased."

FROM BETHABARA TO THE WILDERNESS

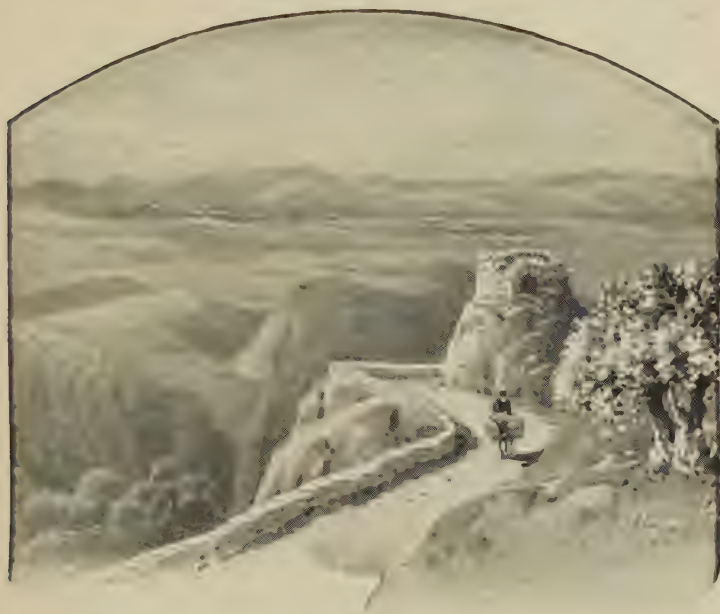
§ 20. *Temptation of Jesus.* Matt. 4. 1-11; Mark 1. 12, 13; Luke 4. 1-13.

§ 20. Immediately after his baptism, with the Voice testifying that he was the Son of God and the one in whom God was well pleased, Jesus was led of the Spirit into the wilderness, to be tempted of the devil. To the young it will appear strange that, following such a manifestation of God's favor, there should come so great a temptation. To those who have learned something of life it will appear entirely natural and reasonable. Any experience which calls into play the emotional nature is always followed by a period of reaction. Every spiritual experience which lifts the soul out of the daily routine always arouses the emotions and sometimes so affects the body, whose relation to the soul is so intimate that the limits of either cannot be defined, that the ordinary functions are for the time suspended. Jesus, though sinless, was human like ourselves. He became tired by work and needed rest. He was subject to all our human limitations. What more natural, then, that, following his remarkable experience at

Opening Events of Christ's Ministry

the Jordan, he should need to be alone in order that he might "collect himself" and properly adjust this new experience, particularly his call to begin his ministry as the Messiah, with his past life at Nazareth.

There is much diversity of opinion regarding the location of the wilderness of the temptation. Stanley held that it was east of the Jordan among the "desert hills, whence



THE WILDERNESS OF JUDÆA

Moses had viewed the kingdoms of Palestine." Presence believed it was west of the Dead Sea, the scene of those wicked cities of the plain where John the Baptist had lived. But it is now pretty generally agreed that it was west of Jericho, in the midst of "a wild tract, rugged and barren, the haunt of fierce beasts and still fiercer bandits, who by their deeds of violence had earned for the road from Jerusalem to Jericho the ghastly name of the 'Ascent of

In His Footsteps

Blood.'” In that wild region is a mountain known as Quarantana, named in allusion to the forty-day fast, which is identified with the “mountain exceeding high” from which the tempter pointed out the kingdoms of the world. There, without food for forty days—a suggestive hint of the struggle through which he passed—Jesus met the tempter. As the record shows, he was tempted first to turn stones



MOUNT QUARANTANA

The Traditional Scene of the Temptation.

into bread; that is, to use his new Messianic power to satisfy his own need—something Jesus never would do; secondly, to cast himself down from a pinnacle of the temple to prove that God would bear him up—a test which Jesus saw would in no way glorify God, inasmuch as it was not of faith but, rather, of presumption; and, thirdly, to secure the favor and following of the world through what was in effect

Opening Events of Christ's Ministry

a political bargain—a selling of himself virtually to the spirit of the world. The temptation, or, rather, this series of temptations, made an appeal to Jesus, and he was forced to struggle mightily with himself and with the Satanic voices that surrounded him. But he was able then, as afterward, to say to the Father, “Thy will, O God, be done,” and to win his place as the world’s Leader, not by lording it over men, or through some worldly alliance, but through suffering and, finally, dying for the world.

RETURN FROM THE WILDERNESS TO THE JORDAN

§ 21. Testimony of John the Baptist to Christ.....John I. 19-34.

§ 22. Jesus Chooses Three Disciples.....John I. 35-42.

§ 21. After his temptation Jesus returned from the wilderness to the scene of John’s baptizing. The Baptist, seeing him, cried out, “Behold the Lamb of God, which taketh away the sin of the world.” Thus in a sentence John revealed the character and the mission of the Christ—to bear away the sin of the world.

§ 22. By the side of the Baptist stood two men, John and Andrew, one of whom should afterward be counted among the three foremost of the apostles. So convinced were they of the truth of the Baptist’s testimony, and so impressed by the bearing of Jesus, that they instantly turned from John and followed him. It is not to be understood from this that these men, or those who afterward joined their company, at first believed Jesus to be the Messiah, the long-expected Deliverer whom the prophets had foretold, or that even during Jesus’ life on earth they had entirely right views regarding him. What it means is that these men believed that he whom they called Master and later called Lord had come from God, and that, somehow, their life depended on being near to him, learning of him and obeying him. And that is all that Jesus asks of anyone to-day—just to be near to him and to learn of and obey him. Anyone who does this from the heart will be pretty sure to come to know him at last as the Christ, the Son of the living God.

Andrew showed how deep an impression had been made on him and how true a follower of Christ he was by going after his brother Simon and bringing him to Christ. No one of us will ever do as much for our Master as he should,

In His Footsteps

but nothing we *do* can ever please him more than to seek those who are ignorant of the way of life and make disciples of them as Andrew did of Simon.

When the Lord saw Simon we are told that "he *looked* upon him," which means that he *looked through him*, as we would say, and saw just what manner of man he was, and then he gave him a new name—Cephas, which, in the Greek, is Peter, meaning "a rock" or "a stone." This change of name means that Jesus saw rock qualities in Simon, even though the man was at the time unstable, a circumstance which encourages us to believe that Jesus always sees the best that is in each of us, and, if we will but put ourselves under his influence, will cause that which is best in us to become our dominating traits. He certainly did that for Peter.

FROM BETHABARA TO CANA

- § 23. Departs for Galilee John 1. 43a.
§ 24. Calls Philip John 1. 43b, 44.
§ 25. Calls Nathanael John 1. 45-51.
§ 26. Marriage Feast at Cana John 2. 1-11.

§§ 23-25. With John, Andrew, and Peter (the name by which hereafter Simon was to be known), Jesus leaves Bethabara for Galilee. But first he must call another disciple, Philip, a fellow townsman of Andrew and Peter. Philip finds Nathanael, who, after a brief conversation which convinced him that Jesus knew his heart, decides to cast in his lot with the new society so informally organized.

§ 26. The company is on its way to Cana, a village identified with Kefr Kenna of to-day, located about four miles northeast of Nazareth.¹ There are ruins here of a synagogue said to occupy the site of the place where the water was made wine. In the Greek church of the village water jars are shown which are declared to be the identical jars which Jesus used on the occasion of the miracle. But what is of greatest interest is an old well, from which it is possible that the water was drawn in obedience to the Lord's command.

It is a custom of the children of Cana to run after the traveler, crying, "Hajji," which means "pilgrim."

To Cana, which was the home of Nathanael, Jesus and

¹ There were two Canas in Galilee in the time of Christ—the other one situated eight miles almost due north of Nazareth and called Kana el Jelil.

Opening Events of Christ's Ministry

his disciples come to attend a wedding, probably of some intimate friend. What were the marriage customs of the time we can only imagine from what we see in the country to-day. A wedding in Palestine is always a very elaborate affair, even among the poor. Tristram¹ speaks of the feast continuing every evening for seven days, the sexes being entertained apart. Baedeker describes the marriage ceremony as practiced among the Mohammedans and



CANA OF GALILEE (KEFR KENNA)

Syrians as follows: "Before the wedding the bride is conducted in gala attire and with great ceremony to the bath. This procession is called 'zeffet el-hammam.' It is headed by musicians with hautbois and drums; these are followed by several married friends and relatives of the bride in pairs, and after these come a number of young girls. The bride is entirely concealed by the clothing she wears, being usually enveloped from head to foot in a cashmere shawl, and wearing on her head a small cap or crown of paste-board. Another body of musicians bring up the rear."²

One cannot but be impressed with the fact that our Lord's ministry begins not with a call to repentance but

¹ *Eastern Customs in Bible Lands*, p. 90.

² *Palestine and Syria*, p. lxiv.

In His Footsteps

with a miracle designed to enhance the pleasure of the wedding guests. The contrast between the method of Jesus and that of John the Baptist is thus strikingly shown. "John went into the wilderness; Jesus into the home. John ate only locusts and wild honey; Jesus partook of a marriage feast. John pointed forward to the Messianic kingdom as that which would bring joy to the righteous; Jesus in the fullness of his Messianic power gives joy."¹

FROM CANA TO CAPERNAUM

§ 27. Sojourn in Capernaum John 2. 12.

§ 27. The reason for the Lord's journey to Capernaum at this time is nowhere stated. Possibly, we may almost say probably, it was due to the fact that all his present disciples except Nathanael lived at Capernaum or in its



FROM CANA TO CAPERNAUM

immediate neighborhood. We know that his mother and his brothers, as well as his disciples, went down with him. That Jesus had brothers must not be forgotten. He had four of them, and their names were James, Joseph, Simon,

¹ Gilbert, *Student's Life of Jesus*, p. 149.

Opening Events of Christ's Ministry

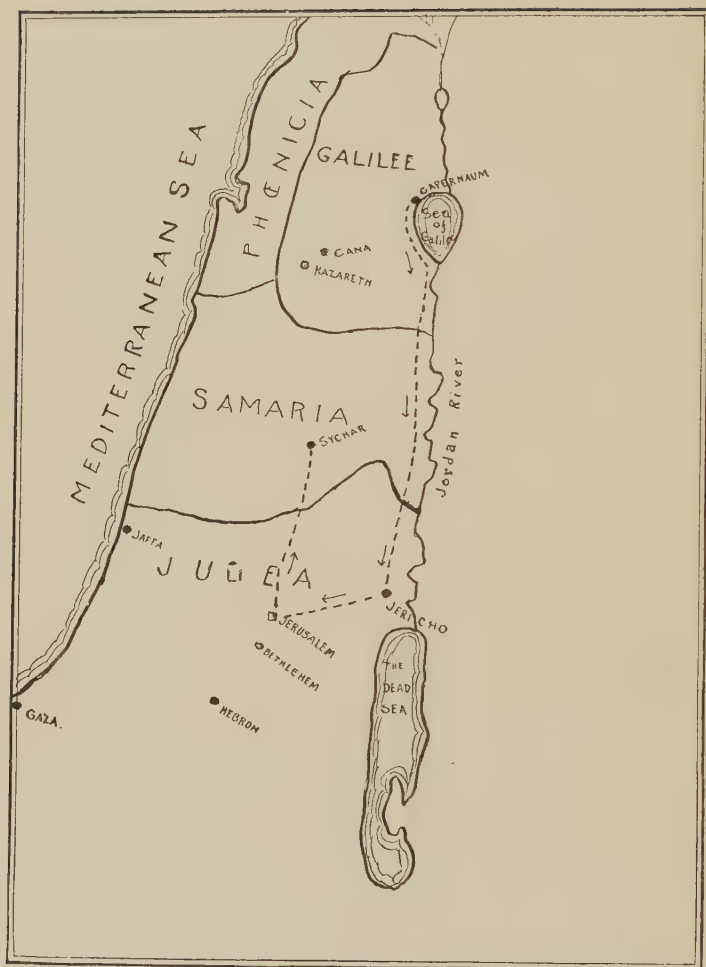
and Judas. And he had at least two sisters. "It is pathetic that though, after the resurrection, they came over to his cause, during his ministry the Lord's brothers not merely rejected his claims but sneered at them; and once they went so far as to pronounce him mad, and to lay hands upon him and hale him home to Nazareth, illustrating the proverb, so often on his lips, that a man hath no honor among his own people."¹

That Jesus went to Capernaum for other than social reasons goes without saying. The city always appealed to him, and the city of Capernaum especially. The country, with its sunshine and flowers and birds and trees, made its own appeal to Jesus. But there was something about the city that made a much stronger appeal—it was the people there, for whom he had come and to save whom he was ready to die. Next to Jerusalem, Capernaum was the largest city of Palestine.² In the Lord's day it was a stirring town "of fisher people, grain and fruit agents, local tradesmen, and the many classes and occupations of a thriving station on a great line of caravan traffic. The daily business of Capernaum itself supplied many of the illustrations so frequently introduced into the discourses of Jesus. He might see in the bazar of the town, or on the street, the rich traveling merchant, who exchanged a heavy load of Babylonian carpets for the one lustrous pearl that had, perhaps, found its way to the lake (the Sea of Galilee) from distant Ceylon. Fishermen and publicans and dressers of vineyards passed and repassed each moment. It was this town, on the border between the districts of Philip and Antipas, by the shore of the lake, in the midst of thickly sown towns and villages, that Jesus selected as his future home."³

¹ *The Days of His Flesh*, p. 18.

² For reference to site of Capernaum, see § 46.

³ Edward L. Wilson, *In Bible Lands*.



EARLY JUDÆAN AND SAMARITAN MINISTRY

Capernaum—Jerusalem—Sychar

CHAPTER IV

EARLY JUDÆAN AND SAMARITAN MINISTRY

From the Public Appearance in Jerusalem to the Return to Galilee

ITINERARY.—Capernaum—Jerusalem—Sychar.

FROM CAPERNAUM TO JERUSALEM

§ 28. First Cleansing of the Temple.....John 2. 13-17.

§ 29. The Jews Ask for a Sign.....John 2. 18-22.

§ 30. Many Believe on Jesus, Seeing His Works.....John 2. 23-25.

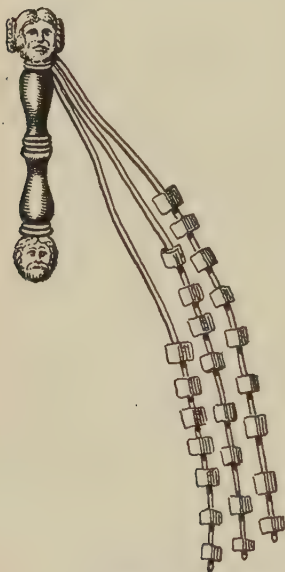
§ 31. Conversation with Nicodemus Concerning the New Birth and God's
Great Love.....John 3. 1-21.

§ 28. THE time for the annual passover has again arrived, and Jesus goes up to Jerusalem. Should we follow the Lord's footsteps southward at the season when he made the journey, we should see, as he saw in his time, "the plains covered with rich green, and the gray hills lit up with red anemones, rock roses, red and yellow, the convolvulus, marigold, wild geranium, red tulip, and a hundred other glories." As he approached the city he would see, as on a former occasion, the hills covered with the uncounted thousands of pilgrims eager again to join in the national feast within sight of the Holy City. He goes to the temple and discovers there what he doubtless saw eighteen years before, the Outer Court filled and overflowing into the more sacred part of the temple with a crowd of unholy traffickers, bent upon making gain of worship, a business in which it is probable the rulers of the temple shared. "There in the actual Court of the Gentiles were penned whole flocks of sheep and oxen, while the drivers and pilgrims stood bantering and bargaining around them. There were the men with the great wicker cages filled with doves, and under the shadow of the arcades, formed by quadruple rows of Corinthian columns, sat the money-changers, with their tables covered with piles of various small coins. And this was the entrance court to the temple of the Most High! The court which was a witness that that house should be a house of prayer of all nations had been degraded into a place which, for foulness, was more

In His Footsteps

like shambles, and for bustling commerce more like a busy, crowded bazar; while the lowing of oxen, the bleating of sheep, the babel of many languages, the huckstering and wrangling, and the clinking of money and of balances (perhaps not always just) might be heard in the adjoining court, disturbing the chant of the Levites and the prayer of priests."¹

Looking upon the disgraceful scene, he could not but be moved even to anger. While his usual manner was that of meekness and lowliness, he could be angry on occasion.



"A SCOURGE OF ROPES"

This unholy trafficking, which was doubtless looked upon as "business," was particularly obnoxious in that it wore the clothing of religion and it awoke within Jesus a storm of indignation. "Among the litter that strewed the court were pieces of rope, cast off tethers and baggage-cords; and, snatching up a handful of these and plaiting them into a scourge, he herded the sheep and oxen out of the sacred precincts. Then he assailed the money-changers, overturning their table and scattering their ringing coins over the pavement. The doves in their coops could not be driven, and perhaps he had a feeling of tenderness for those 'offerings of the poor.' He used no violence upon them, but bade their owners carry them thence. 'Make not,' he cried, 'my Father's house a market house!'"²

Conscience had indeed made cowards of them all, and they ran from the place in great disorder, illustrating the ancient saying about one chasing a thousand, and the modern adage that one with God is a majority. Thus did the Lord suddenly come to his temple, though not as many

¹ Farrar, *Life of Jesus Christ*.

² *The Days of His Flesh*, p. 60.

Early Judæan and Samaritan Ministry

expected. To some of his disciples it seemed afterward as if, on that eventful day, he fulfilled the saying of the psalmist, "The zeal of thine house shall consume me" (Psa. 69. 9).

§ 29. The Jews demanding a sign, Jesus responded with one of his (to them) "dark sayings," designed to stimulate their thought—"Destroy this temple, and in three days I will raise it up." They could make nothing of the words, but it afterward appeared that he referred to the temple of his body which was raised up after being in the tomb three days.

§ 31. In some retired place, possibly outside the city, Nicodemus, a prominent member of the Jewish council, the Sanhedrin, came to Jesus to interview him about his mission and work. To him the Lord revealed his deep teaching about the new birth, showing that the kingdom of heaven belonged to the Jewish people not because of their nationality, but to them and to all only as they are born of the Spirit. That a good man like Nicodemus could not understand such teaching was a telling proof of the unspiritual condition of Israel, whose great prophets had long before proclaimed practically the same truth (Isa. 1. 16; Ezek. 36. 26)—the truth which was in the mind of the psalmist when he prayed, "Create in me a clean heart, O God; and renew a right spirit within me" (Psa. 51. 10).

FROM JERUSALEM TO JUDÆA

§ 32. The Disciples Baptize John 3. 22. (See John 4. 2.)

§ 33. John Baptizing at Ænon Bears Witness to Jesus. John 3. 23-36.

§§ 32, 33. "When the feast was over Jesus let the train of Galilæan worshipers depart and tarried with his disciples in Judæa. It would seem that he betook himself to the scene of his baptism down by the Jordan, on purpose, no doubt, to recall the great experiences which had been vouchsafed to him there, to consecrate himself afresh to the work which had been given him to do, and to enjoy a quiet season of meditation and communion ere entering upon his Galilæan ministry."

John the Baptist in the meantime had taken his departure from Bethabara to a place called Ænon, which we are told was near to Salim, a statement which does not help us much to locate the exact situation of Ænon, which, according to tradition, was in Samaria but close to

In His Footsteps

the border of Galilee. The reason for John's change was probably due to the opposition of the Jewish leaders at Jerusalem.

While John was baptizing at Ænon, the disciples of Jesus, who had been formerly disciples of John, made use of the rite, not, of course, as Christians—for Christian baptism was not instituted until after Christ's death—but as Jews. This caused some controversy among John's followers, and the Baptist was appealed to. In a noble and self-effacing manner he declared that Jesus must increase while he himself must decrease. This seems to have settled the trouble, for nothing more is heard of it.

FROM JUDÆA TO SAMARIA

- | | |
|--------------------------------|----------------|
| § 34. Jesus Leaves Judæa | John 4. 1-3. |
| § 35. At Jacob's Well | John 4. 4-26. |
| § 36. In Sychar | John 4. 27-42. |



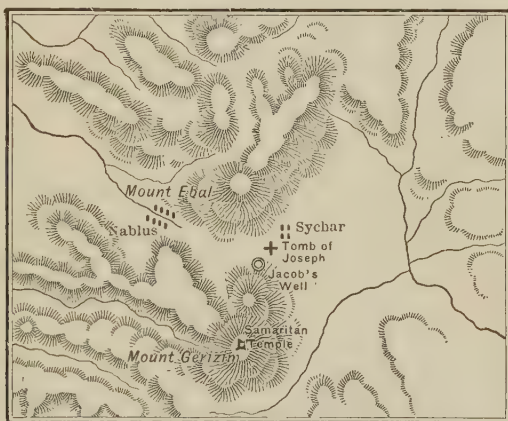
A WOMAN OF MODERN SYCHAR,
WITH HER WATERPOT

§ 34. The reason for the Lord's retirement from Judæa appears to be that comparisons had been made between his work and that of John's, to the latter's disparagement. Jesus therefore decided to return to Galilee, though not by the usual route along the Jordan, but through Samaria—the province, not the city.

This choice of route and Jesus' subsequent interview with the woman at Jacob's Well, prove—if proof were needed—that Jesus did not share in the prejudice of the Jews against the Samaritans. "On Jewish lips 'Samaritan' was a term of abuse. The Samaritans were cursed in the temple; their food was reckoned unclean, even as swine's flesh. Indeed, the Jews had a worse hatred of the

Early Judæan and Samaritan Ministry

Samaritans than of the heathen." And yet these Samaritans had Jewish blood in their veins. They were the descendants of the people whom the king of Assyria, Shalmaneser I, in B. C. 721, had brought from his kingdom to occupy the place of the Israelites whom he had carried away captive. They had united with the few Israelites whom Shalmaneser had overlooked, practically adopted the Jewish faith, and offered, in B. C. 53, to help rebuild the temple. But because their offer had been rejected with something like contempt they became the implacable enemies of the Jews and everything Jewish. Jewish travelers through their part of the country were usually insulted, and sometimes killed.



SYCHAR AND JACOB'S WELL

But Jesus, always oblivious to prejudice and bigotry when it concerned himself, and anxious to cure it when he could, decided to pass through Samaria on his way to Galilee. The sequel shows how richly rewarded his action was. Let us follow him there on the road that runs almost due north from Jerusalem.

§ 35. Just at the right of the road from Jerusalem to Galilee, a mile and a half southeast of the ancient city of Shechem, or Sychem, known to-day as Nablus, or Nablus, and a half a mile southwest of Sychar, whose modern name is Asker, Jesus came upon an ancient landmark, the Well of

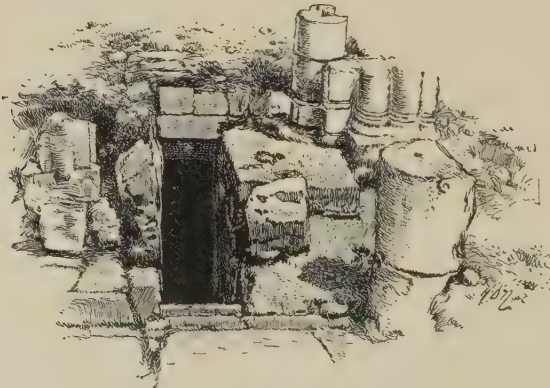
In His Footsteps

Jacob,¹ whose identity is still clearly recognized in the name Bir Yakub, situated at the foot of Mount Gerizim, with



JACOB'S WELL FROM A DISTANCE

Mount Ebal to the north. While Jesus, wearied with his journey, sat beside the well—his disciples having gone to



ENTRANCE TO JACOB'S WELL

¹ The present well, which is in the crypt of the Greek chapel, is seven and a half feet in diameter and seventy-five feet deep. It is dry in summer.

Early Judæan and Samaritan Ministry

buy food—a woman from Sychar came with her waterpot, to which was attached a long cord, to draw water from the well. It is clear that she was not a woman of the best reputation. But Jesus saw in her good soil in which to sow the seed of divine love, and he would not permit her sin, nor the fact that women in his time were generally regarded as beneath public notice—the rabbis holding that a



THE CURB OF JACOB'S WELL

man should not talk with a woman in the street, not even with his own wife—to stand in the way of the salvation he had come to declare and make effectual. This interview reveals the Lord as a winner of souls. What courtesy, tact, wisdom, patience, zeal are here displayed! From the moment of meeting, Jesus claims the woman's undivided attention and interest through curiosity, desire, conviction

In His Footsteps

of sin, repentance, and faith until she has safely entered and become a member of the kingdom of heaven.

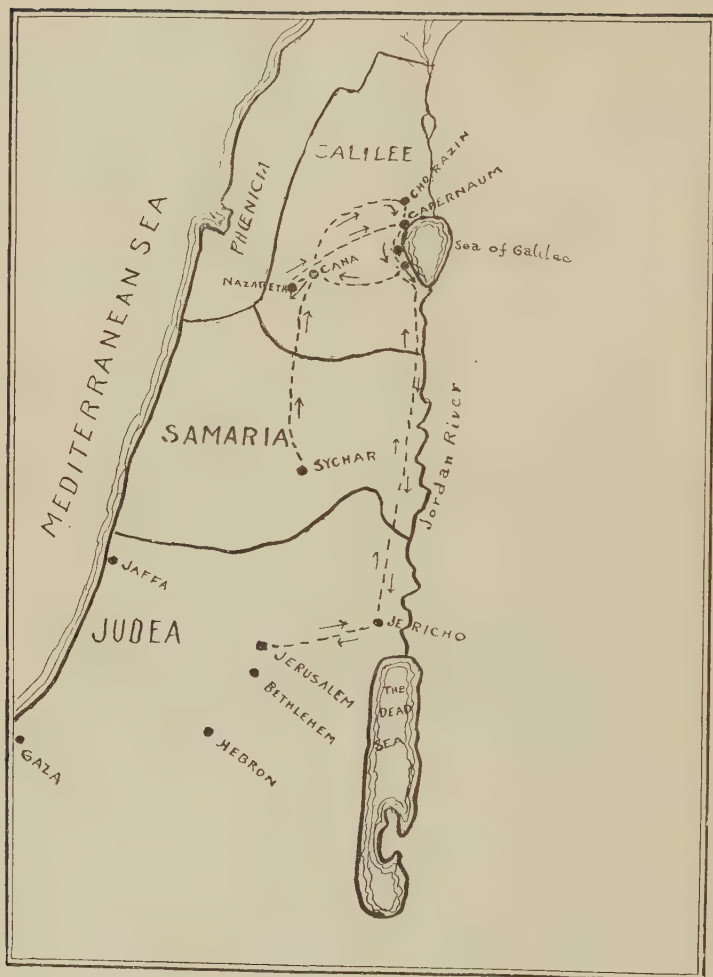
This conversion had a quite remarkable effect upon Jesus himself. When the disciples returned and proffered him food, he is reported to have said, "I have meat to eat that you know not." The joy of winning a soul had lifted him above both hunger and weariness. As for the woman, she returned to her village, crying, "Is not this the Messiah?"

§ 36. Following the earnest request of the people of Sychar, Jesus went to the village, remaining there two days, and it is recorded that many believed on him "because of his word."¹



SYCHAR

¹ The present village possesses some rock tombs and a spring. It can hardly do more than suggest the ancient town.



FIRST PERIOD OF GALILÆAN MINISTRY

Sychar—Cana—Nazareth—Capernaum—Other Cities of Galilee—Capernaum—
Jerusalem—Galilee

CHAPTER V

FIRST PERIOD OF THE GALILÆAN MINISTRY

From the Return to Galilee Until the Choosing of the Twelve

ITINERARY. — Sychar — Cana — Nazareth — Capernaum — "Other Cities" of Galilee—Capernaum—Jerusalem—Galilee.

FROM SAMARIA TO CANA OF GALILEE

- § 37. Arrival in Galilee...Matt. 4. 12; Mark 1. 14a; Luke 4. 14a; John 4. 43.
§ 38. Theme of His Preaching.....Matt. 4. 17; Mark 1. 14b, 15.
§ 39. His Reception in Galilee.....Luke 4. 14b, 15; John 4. 44, 45.
§ 40. Arrival in Cana.....John 4. 46a.
§ 41. Healing of the Nobleman's Son.....John 4. 46b-54.

§§ 37-39. THE immediate reason for Jesus' decision to go into Galilee appears to have been the news of John's imprisonment.¹ The Baptist having been arrested, it was necessary for some one to take up his work, even if it meant the sharing of John's fate, and it is significant that Jesus entered Galilee preaching from John's text: "The kingdom of heaven is at hand. Repent and believe the gospel." Report of him was in every mouth. He spoke in the synagogues and was glorified of all.

The province of Galilee, to which we paid a hasty visit when Jesus went first from the Jordan to Cana and Capernaum, was, as we have already learned, the most northern of the three provinces constituting Palestine, and was the garden spot of the entire country. Its two plains—Esdræalon in the south, and Gennesaret, on the west of the Sea of Galilee, called by Josephus "that unparalleled garden of God"—were exceedingly fertile, as well as beautiful to the eye. It had several mountain peaks, Tabor being the best known; and looking down upon it from the far north was the greatest of all the mountains of Palestine, Mount Hermon. It possessed the only body of fresh water in the country, the Sea of Galilee, known also as the Sea of Tiberias and Lake Gennesaret. "The climate was all that could be desired; the temperature was mild on the seacoast, hot in

¹ The record of this imprisonment is found in Matt. 14. 3-51; Mark 6. 17, 18; Luke 3. 19, 20.

In His Footsteps

the Jordan valley, and always cool in the highlands. The air was invigorating, and no doubt it was partly owing to this fact that the Galilæans were always noted for being healthy, hardy, and brave. The forests, meadows, and pastures, the tilled fields and gardens, the vineyards and olive orchards, the broad acres covered with wheat and barley, the fountains, streams, lakes, and rivers, the prosperous cities and towns¹ which dotted the land, made the aspect of the country singularly varied and attractive."²

It is not surprising, therefore, particularly in view of the large population of Galilee, their hospitality and emotional warmth, that the ministry of Jesus should have been largely devoted to this province, and that he should have chosen, with a single exception, Galilæans for his apostles.

§§ 40, 41. We would naturally expect that Jesus would first have gone to his old home at Nazareth after reëntering Galilee, and he may have done so; but it is generally held, following what appears to be John's statement, that the first town visited was Cana, where he made the water wine.³ He had barely arrived when a "nobleman," or, rather, a king's officer, came from Capernaum in great anxiety, praying him to "come down" and heal his son, who was lying at the point of death. It is said that the name of the man was Chuza, and that it was his wife, Joanna, who afterward was among the most devoted of the women nearest the Lord in life and death. Jesus, as we learn, did not go down to Capernaum in person, as the man requested, but he was there in power to heal, showing how our prayers are answered in effect if not in detail, not in the way we expect, but often beyond our asking.

FROM CANA TO NAZARETH⁴

§ 42. Arrival at Nazareth.....	Luke 4. 16a.
§ 43. Preaches in the Synagogue.....	Luke 4. 16b-27.
§ 44. Arouses Anger.....	Luke 4. 28.
§ 45. Driven Out.....	Luke 4. 29, 30.

§§ 42-45. It is possible that Jesus came from Cana to Nazareth, his own town, to spend the Sabbath with his old

¹ Josephus says these numbered 204.

² Selah Merrill, in *Hastings's Bible Dictionary*.

³ It is possible that his family had removed to Cana.

⁴ Andrews believes that Jesus went directly from Cana to Jerusalem to attend the unnamed feast. His argument is given in detail and with much force on pages 189-197 of *The Life of Our Lord*.

First Period of the Galilæan Ministry

friends and acquaintances. On that day he entered, as was his custom, into the synagogue. "The well-known faces were around him, the old, well-remembered words and services fell on his ear. . . . It was the first time, so far as we know, that he taught in a synagogue, and this synagogue that of his own Nazareth."¹

The synagogue and its worship originated during the period when the Jews were in captivity in Babylon and denied the privileges of the temple. It was continued after



THE PULPIT IN THE SYNAGOGUE AT
NAZARETH

the captivity because it met a real need. The synagogue in Christ's day became the meeting place of Jew and Christian, and the progenitor of the Christian Church. Its officers were the *chazzan*, or minister, who often acted as the schoolmaster, and the elders or rulers who formed the committee of management, the chief ruler being responsible for the conduct of divine service, which consisted of the

¹ Edersheim, *Life and Times of Jesus*, vol. i, p. 431.

In His Footsteps

reading of Scripture, prayers, the recital of the shema, or creed, and preaching. It was an evidence of the respect in which Jesus was held that he was asked to read the Scripture and to preach. He read a well-known passage from Isaiah (61. 1-3), which was understood to refer to the Messiah, closed the book, or, rather, the roll—for that was the form in which the Scriptures appeared in that time—and declared to the people that on this very day this prophecy was fulfilled in himself. At first the people appear to have been not only interested but deeply impressed with what Jesus said, but when he told them that he could not perform there in Nazareth what he had done in Capernaum and other places they became very angry, and sought to throw him headlong from a hill near the town.¹

FROM NARAZETH TO CAPERNAUM

§ 46. The Journey.....Matt. 4. 13-16; Luke 4. 31a.

§ 47. Call of the Four.....Matt. 4. 18-22; Mark 1. 16-20; Luke 5. 1-11.

§ 48. Teaching in the Synagogue.....Mark 1. 21, 22; Luke 4. 31b, 32.

§ 49. Heals the Man with an Unclean Spirit....Mark 1. 23-28; Luke 4. 33-37.

§ 50. Heals Peter's Wife's Mother, Matt. 8. 14, 15; Mark 1. 29-31; Luke 4. 38, 39.

§ 51. Many Healed "at Even"....Matt. 8. 16, 17; Mark 1. 32-34; Luke 4. 40, 41.

§ 46. From Nazareth Jesus goes down to Capernaum, passing Cana on his right. From this time on Capernaum would seem to have been in a true sense "his own city." It was from twenty-two to twenty-four miles from Nazareth, lying on the northwest side of the Sea of Galilee. At the present time, as every traveler soon becomes aware, there are two chief claimants to the honor of being the site of Capernaum—Tell Hum, about two miles west of the Jordan, and Khan Minyeh, at the northern end of the plain of Gennesaret, two and a half miles southwest of Tell Hum. There is no doubt of there being at some time in the remote past a city of considerable size at Tell Hum, but most modern critics agree with George Adam Smith and Selah Merrill that Khan Minyeh has the best claim to being the ancient city.

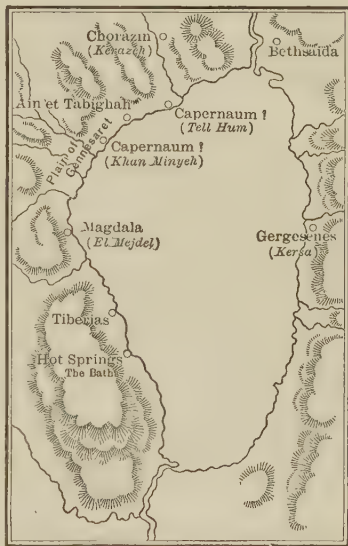
But whatever was the exact location of Capernaum, there

¹ The so-called "Hill of Precipitation" is pointed out to travelers as the scene of the event, but in the opinion of Andrews, "its distance from the village (two miles) is a sufficient proof that it cannot have been the real scene of the event. The cliff which travelers have generally fixed upon as best answering to the narrative lies just back of the Maronite church (a cliff lying southwest of the village and some thirty or forty feet in height)."—*The Life of Our Lord*, p. 221.

First Period of the Galilæan Ministry

can be no question of its importance in the time of Jesus. It overlooked the beautiful Sea of Galilee, of which, according to the rabbis, Jehovah had said, "Seven seas have I created, but of them all have I chosen none save the Sea of Chinnereth (Galilee)." The little lake, which is hardly large enough to be called a sea, is thirteen miles long and six miles wide. It is from 137 to 157 feet in depth, and, what is most remarkable about it, its surface is 681 feet below the surface of the Mediterranean Sea. "Its water was sweet to the taste and swarmed with fish. Its blue expanse, girdled by crags of yellow limestone, . . . was in our Lord's day dotted over with boats speeding to the breeze or hanging by their nets. The banks were studded with populous and busy towns—on the west Chorazin, Capernaum, Magdala, Tiberias, Tinebris, Tarichæa¹; on the east Bethsaida, Gergesa, Gonala, Hippos."

Then, Capernaum was contiguous to the beautiful little plain of Gennesaret, which Josephus describes as refusing "not any plant by reason of its fatness." He speaks of the hardy walnut flourishing alongside of the palm, the fig tree, and the olive. The town was connected with the outside world by the great highway, the *Via Maris*, which united Damascus with the Levant, and on which one might see "now a caravan of laden camels, then a Roman legion, or a troop of Herod's soldiers on the march." To-day there is nothing that even suggests the eager life of the days of Jesus.



THE SEA OF GALILEE

¹ "Tarichæa" may be freely translated "Pickleries." It was a suburb of Capernaum and was noted for the great quantities of fish which were there salted for export.

In His Footsteps

§ 47. When the Lord arrived at Capernaum he found a people prepared to listen to, if not to heed, his message. The disciples whom he had made beyond the Jordan—John, Andrew, Peter, and Philip—all of whom lived in or near Capernaum, had, in all probability, told, to the great wonderment of the people, what they had seen and heard. One day beside the lake, while Jesus was preaching and the crowd was pressing upon him to hear what he had to say, he spied two fishing boats drawn up upon the beach. They



RUINS AT TELL HUM

belonged to the brothers Peter and Andrew and their partners, John and his brother James, known as the sons of Zebedee. Getting into the boat, Jesus asked to have it pushed out from shore a little way, and from it taught the people who crowded down to the water's edge to hear him, so anxious were they not to miss anything he had to say.

After he was through speaking he told Peter to pull out a little from the shore and to let down his net. Peter was an experienced fisherman, and hardly believed it possible to catch anything by daylight, especially as on the previous

First Period of the Galilæan Ministry

night he had caught nothing. But Peter was beginning to believe that Jesus knew what he was saying, and knew how to make his words hold good, and so he said, "At thy word I will let down the nets."

This incident helps us to see why it was that plain, simple-minded fishermen were chosen to be the Lord's apostles. They were almost always willing to do just what Jesus told them to do, and came finally to obey him implicitly in all things. They were not great scholars. They were not priests or rabbis or scribes, but they were honest men who



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KHAN MINYEH

loved Jesus sincerely, and so they were called to be apostles — to catch men instead of fish. The best thing said of them is that which Luke records: "They left all and followed him."

§§ 48, 49. What a wonderful Sabbath day was that of which the beginning was his teaching in the synagogue! — such direct, natural, tender, positive preaching that the people were "astonished." One of the direct results of his preaching was that a man having an "unclean spirit," or demon, cried out, "I know thee whom thou art!" It may be said in passing that it was the general belief of the time

In His Footsteps

that "all sorts of ailments were due to the presence of malignant spirits." This was particularly true of those ailments which are allied to epilepsy. As to this and other popular beliefs, Jesus appears to have said little—possibly holding that to have tried to correct them would only have brought him into controversy without helping anyone.



FISHING ON THE SEA OF GALILEE

His great work was to help men to enter the kingdom of God, not to teach them scientific truth, for which their childish minds were totally unprepared.¹

¹ Intrinsically considered, it is no more difficult to understand how an evil spirit can enter into a human being who is alienated from God than to understand how the Holy Spirit can enter into a human being who is united to God.—Gilbert, *Student's Life of Jesus*, p. 199.

First Period of the Galilæan Ministry

§§ 50, 51. The cure of the possessed man caused amazement. People said, "With authority he commandeth even the unclean spirits, and they obey him." The day's work is not over, however. From the synagogue the Lord goes to the house of Peter and Andrew, at which, it appears, he made his home from this time. The mother of Peter's wife is reported sick with a fever. Jesus takes her by the hand and raises her up, and the fever departs. But the day's work is not ended then: "When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick: that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses."

FROM CAPERNAUM JESUS GOES ON HIS FIRST PREACHING TOUR TO THE "OTHER CITIES" OF GALILEE, RETURNING TO CAPERNAUM

§ 52. Praying in a "Desert Place".....Mark 1. 35; Luke 4. 42a.

§ 53. Effort to Restrain Him; His Reply.....Mark 1. 36-38; Luke 4. 42b-43.

§ 54. Preaching and Healing.....Mark 1. 39; Luke 4. 44.

§ 55. Healing the Leper.....Matt. 8. 2-4; Mark 1. 40-45; Luke 5. 12-16.

§§ 52, 53. In spite of the previous day's labor, Jesus very early in the morning goes into a desert place to pray. This was his lifelong habit. It would seem that without prayer he could neither know nor do God's will. His disciples and others attempt to dissuade him from leaving Capernaum, but his sufficient reply was that he "must preach the good tidings of the kingdom of God to other cities."

§§ 54, 55. In one of the towns he visited, a leper came worshiping him and praying him to be healed. How great was the man's faith, how extraordinary the popularity of Jesus at this time, revealed in this leper's faith, can only be appreciated when it is understood that the disease of leprosy was not only regarded as incurable, but the victim himself was practically an outcast, given over by society as hopeless. "Even as of old he had been banished from the camp of Israel, so in later days he was not suffered to enter a walled town. He had to rend his garments, go bare-headed, wear a covering over his mouth and cry, 'Unclean!'

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Unclean." . . . He was admitted to the synagogue, but he must be the first to enter and the last to leave, and he must occupy a special inclosure ten hand-lengths high and four cubits broad." This leper who appealed to Jesus on this occasion disregarded all restraining laws and customs and said, in tones which must have indicated his perfect confidence, "If thou wilt, thou canst make me clean." Jesus rewarded the man's faith by saying, "I will; be thou made clean."

Although leprosy was believed among the Jews to be incurable, except through the working of a miracle, there was a prescribed form to be used by everyone supposed to be cured before he could resume his place in society. The priest was to go outside the city and look at the person, and if he believed him to be healed, then a certain ceremony was performed (see Lev. 14. 2-32), which was equal to the giving of what we call "a clean bill of health." As Jesus never interfered with a custom innocent in itself, it was perfectly natural for him to tell the man to follow the custom of the time. He also told him not to publish his cure—an order he broke, with the result that so much advertising was done and excitement caused that Jesus was obliged to withdraw to the country.

IN CAPERNAUM, FOLLOWING THE FIRST PREACHING TOUR THROUGH GALILEE

§ 56. The Paralytic Borne of Four. . . Matt. 9. 2-8; Mark 2. 1-12; Luke 5. 17-26.

§ 57. The Call of Matthew (Levi). . . Matt. 9. 9; Mark 2. 13, 14; Luke 5. 27, 28.

§ 58. Feast at Matthew's House, Matt. 9. 10-13; Mark 2. 15-17; Luke 5. 29-32.

§ 59. The Question About Fasting, Matt. 9. 14-17; Mark 2. 18-22; Luke 5. 33-39.

§ 56. There is no evidence to show how long a time Jesus spent on his tour of the cities of Galilee, but it was long enough for his fame to spread throughout the province, and, in consequence, to arouse the leaders of the people, who appear to have gathered in Capernaum for the purpose of counteracting the new Teacher's popularity.

Shortly after his return to Capernaum, and while at home, a great crowd gathers, filling every part of the house, and even the doors and windows. While he was preaching to the crowd four men appeared carrying a man afflicted with

First Period of the Galilæan Ministry

palsy, or what we would call paralysis. The men sought to get their sick friend to Jesus, but the crowd was too dense to permit it. But their faith finds a way. Climbing the outside stairway of the house with their friend, the sick man, they open the roof, and, stooping down and holding the corners of the padded quilt on which the man lay, they lower him into the presence of Jesus. "The whole affair was the extemporaneous device of plain peasants, ac-



EASTERN HOUSE—SHOWING FLAT ROOF AND
COURT-YARD

customed to open their roofs and let down grain, straw, and other articles, as they still do in this country."

§§ 57, 58. One day, while passing a tax-collector's booth, Jesus saw a man called Levi sitting at the place of toll. He was a member of that company known by their Latin name of publicans—the most hated and despised of all the people of Palestine. The reason for their unpopularity is easy to understand. They were not only in the bad business of collecting unjust taxes, but they made

In His Footsteps

their collections—what they did not keep themselves—for a hated government which despised the Jewish people and their sacred institutions, besides holding the land given the chosen people by Jehovah himself in a cruel bondage. But Jesus never allowed custom, much less prejudice, to decide for him how he should treat men, nor would he allow class distinctions to separate him from anyone who needed his ministry or whom he needed for his work. His answer to all who criticized was substantially the same: "Suppose these persons are all you say they are, then is it not a duty to seek them and, if possible, save them? It is the sick that need and to whom the physician goes. It is the lost sheep that is sought by the shepherd. It is the lost coin that the woman tries to find." So Jesus calls this publican whose name is Levi, and Levi, knowing that the Shepherd of his soul has come, follows Jesus. His name was afterward changed to Matthew, and to him was committed the work of writing one of the four Gospels.

§ 59. A question about fasting arose between the disciples of Jesus and those of John the Baptist. According to the law of Moses, the people must refrain from food on the Day of Atonement, as it was called (see Lev. 23. 26-32), but the Pharisees fasted twice a week. John's disciples, it appears, did the same, but the disciples of Jesus did not fast, and a controversy arose over the matter. Jesus answered for his disciples by calling attention to the well-known fact that "the sons of the bride-chamber, as they were called—those special friends of the bridegroom whose office it was, according to Jewish custom, to see that the wedding passed off with hilarity"—did not fast. Jesus refers to himself as a bridegroom and his disciples as his particular friends. How, then, can they fast so long as the bridegroom is with them? Fasting was the sign not of joy but of sorrow. Besides, the teachings which he proclaimed could not be joined to old and outworn customs any more than an unshrunk piece of cloth could be sewed to an old garment, or new wine be put into old wine-skins—which seems to show that Jesus looked to a new organization to carry on his work after he was gone rather than to the Jewish Church.

First Period of the Galilæan Ministry

FROM CAPERNAUM TO JERUSALEM¹

- § 60. Reason for Going to Jerusalem..... John 5-1.
§ 61. Heals Infirm Man at Pool of Bethesda..... John 5. 2-9.
§ 62. Controversy About the Sabbath..... John 5. 10-18.
§ 63. Explains His Relation to His Father..... John 5. 19-47.

§§ 60, 61. According to John's Gospel—the other writers being silent about the matter—at some time during this period of his ministry Jesus went up to Jerusalem to attend a feast. Somewhere in the city, the exact site being still unsettled, was a pool of water known as the Pool of Bethesda,² which periodically bubbled up, occasioning the popular belief that an angel “troubled the water,”³ thus making it a means of healing. Around the pool was gathered a multitude of sick people, waiting for the ebullition of the water which was, doubtless, caused by the spring freshets. In the crowd of sick folk was an old man with an infirmity of thirty-eight years' standing, too helpless to get into the water by himself, and, apparently, without friends to help him. Jesus happening to pass the pool one day saw the old man, and, after hearing his story, told him to take up his bed and walk, and immediately the man was cured of his malady.

§ 62. It was the Sabbath, and the sticklers among the Jews for Sabbath observance⁴ told the man that was cured that it was unlawful for him to be carrying his bed around on that holy day. The man replied by saying that the one who had cured him, but whose name he did not know, had told him to take up his bed. A little later Jesus found the man in the temple and told him not to sin any more lest a worse thing come upon him. The man then thoughtlessly went and told the Jews it was Jesus who had healed him.

§ 63. The enemies of Jesus were now fully aroused. That a man had been cured of a terrible disease did not seem to impress them at all, but that he was cured on the Sabbath was in their eyes an offense almost worthy of

¹ There is no unanimity among scholars as to the time when Jesus made this journey to Jerusalem. If John means to say *the* feast rather than *a* feast, it is almost certain that it was the passover or one of the principal feasts, probably the former. Andrews concludes a long discussion of the subject by saying the passover “seems most in favor.” This author, however, as already noted (§§ 40, 41), makes this visit take place after Jesus' second visit to Cana and before his rejection at Nazareth.

² Fully discussed in *Hastings's Bible Dictionary*, Art., “Bethesda.”

³ Reference to this is omitted from the Revised Version.

⁴ Concerning Pharisaic laws of the Sabbath, see Schurer, *Div. II*, vol. ii, pp. 96-105.

In His Footsteps

death. The Lord's answer to them was brief but pointed: "My Father works at all times and seasons and on all days, and I work also." This answer only made them the more angry, since he had put himself on an equality with God.



THE SO-CALLED POOL OF BETHESDA

Jesus did not deny the claim, but asserted it with even greater positiveness, giving reasons why the claim should be believed, the chief one being the fact that he was doing the works of the Father.

First Period of the Galilæan Ministry

FROM JERUSALEM TO GALILEE¹

§ 64. The Disciples Pluck the Grains of Wheat, Matt. 12. 1; Mark 2. 23; Luke 6. 1.

§ 65. The Sabbath Question in a New Form, Matt. 12. 2-8; Mark 2. 24-28; Luke 6. 2-5.

§ 66. Heals Man with the Withered Hand, Matt. 12. 9-14; Mark 3. 1-6; Luke 6. 6-11.

§§ 64, 65. Jesus was so much opposed in Jerusalem that he decided to return to Galilee, where the leaders of the people appear to have been much less bigoted than at Jerusalem. On a certain Sabbath—where we do not know—as they were walking along the regularly traveled paths, fields on both sides of them, and no fences, the disciples, being hungry, began to pluck a few heads of wheat which they rubbed in their hands to separate the kernels from the chaff. The Pharisees did not object to the disciples taking the wheat, but to the rubbing of the heads. To do that was equal to threshing, so the Pharisees believed, or pretended to believe. Jesus sought to show them their mistake. Man, said he, is greater than the Sabbath, for it was made for man. He refers to David's eating of the showbread; an act they themselves justified. Finally, he, Jesus, is Lord of the Sabbath.

§ 66. The higher lesson of the Sabbath Christ teaches in the healing of the man with the withered hand. What is the Sabbath for? It is a day of rest; but it is also a day of opportunity for doing the greatest good, not for quibbling and quarreling over technicalities. The Pharisees were always thinking about what they could *not* do. Christ came to show us how much we *can* do if we have his spirit.

SUMMARY OF FIRST PERIOD OF THE GALILÆAN MINISTRY

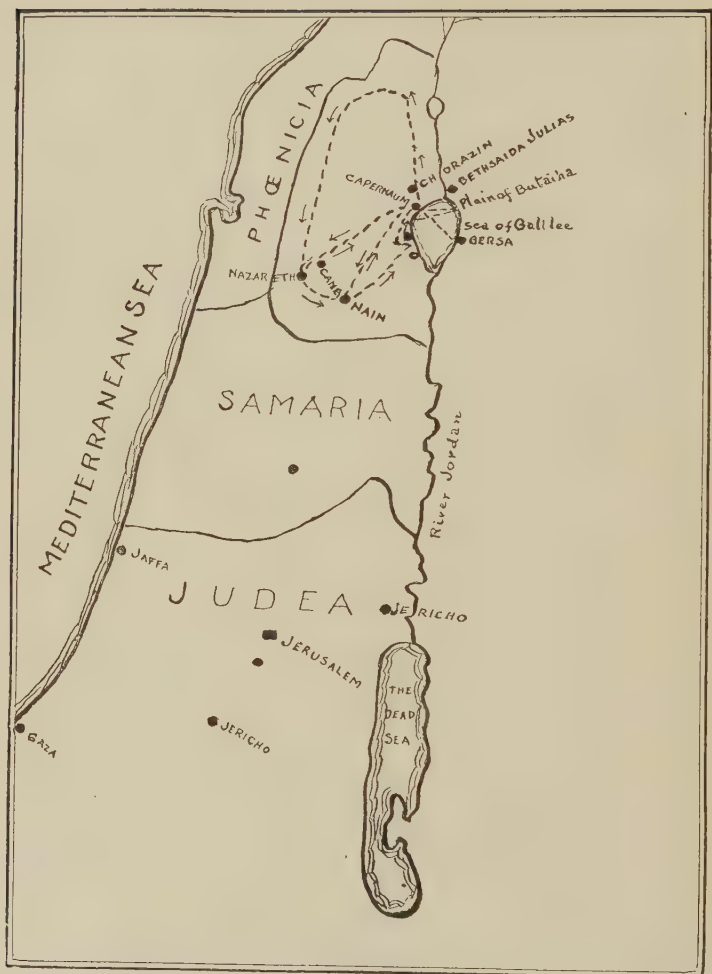
"The new beginning made by Jesus in Galilee had involved at first only his unaided preaching that the kingdom of God was at hand. But almost immediately he set about establishing that kingdom in the shape of a fraternity composed of his disciples. He therefore recalled the little group of friends who had been with him in Judæa, and began his short life with them. Gradually their numbers grew. His wonderful cures, his sympathy with the despised

¹ Sanday holds that "we have here rather a typical group of points . . . than a chronicle of events as they happened in order of time."

In His Footsteps

masses, his authoritative teaching, his sense of personal superiority to the laws of the Pharisees, all drew men to him, and the movement thus begun soon attracted the attention, if not the suspicion, of the authorities in Jerusalem. Especially did his treatment of Pharisaic teaching about the Sabbath, to the effect that it is inferior to the law of human need, displease the religious authorities. Yet they did not openly attack him, and he continued to teach in the synagogues of Galilee so long as they could contain the crowds that wished to hear him. When his popularity made this no longer possible he preached in the fields or on the beach near Capernaum. The characteristics of the period may thus be summed up in the words: Evangelization and beginnings of organization; popularity and beginnings of opposition. It was these conditions that made it necessary to select the twelve men who formed his closest companions."¹

¹ Burton and Mathews, *Constructive Studies*, pp. 94, 95.



SECOND PERIOD OF GALILEAN MINISTRY

All Galilee—Sea of Galilee—Mount of Beatitudes—Capernaum—Nain—Caper-
naum—Cities and Villages of Galilee—Capernaum—Country of Gadarenes—
Capernaum—Nazareth—Capernaum—Plain of Butaiha—Plain of Gen-
nesaret—Capernaum.

CHAPTER VI

SECOND PERIOD OF THE GALILÆAN MINISTRY

From the Choosing of the Twelve to the Withdrawal into Northern Galilee

ITINERARY.—All Galilee—Sea of Galilee—Mount of Beatitudes—Capernaum—Nain—Capernaum—Cities “and Villages” of Galilee—Capernaum—Country of “Gadarenes”—Capernaum—Nazareth—Capernaum—Plain of Butaiha—Plain of Genesaret—Capernaum.

GOING ABOUT “IN ALL GALILEE” TO THE SEA OF GALILEE

§ 67. Widespread Fame of Jesus, Matt. 4. 23-25; Mark 3. 7-12; Matt. 12. 15-21.

§ 67. THIS was undoubtedly the most popular period of Jesus' ministry. The reasons for this popularity are disclosed in Matthew's account. His teaching and preaching alone must have attracted multitudes, for he taught not as the scribes and rabbis, whose teachings were based on old sayings which had lost their flavor, and in endless spinning-out of laws which added greater and greater burdens to the conscience. Jesus came with a message of hope, proclaiming God's tender love to men, assuring them that they could be saved not because of anything they might hope to do but on account of what God himself could do in hearts made ready for his coming. Such was the burden of Jesus' preaching, and tired hearts turned to him as the famished deer, driven by the hunter, seeks the water-brooks.

And, besides, there was the record of his wonderful healings. These would attract attention in any country at any time. But in a country like Palestine, where there were no physicians, no nurses, no hospitals, no tested list of medicines, it is not strange that not in Galilee alone but from one end of the country to the other the land rang with his praise, and that the sick with all sorts of ailments were brought to him for healing. He was indeed popular. But, unlike the ordinary religious leader, Jesus asked those who had been helped not to make him known, for he saw clearly that too much popularity would seriously interfere with the work he came to do—the work of saving souls.

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FROM THE SEA OF GALILEE TO THE MOUNT OF BEATITUDES

- § 68. Spends the Night in Prayer Luke 6. 12.
§ 69. Choosing and Ordaining of the Twelve . . . Mark 3. 13-19; Luke 6. 13-19.
§ 70. The Sermon on the Mount, Matt., Chapters 5, 6, 7 (comp. Matt. 12.
33-35; 18. 8, 9, 35; 19. 9; Mark 4. 21, 24; 9. 43, 47, 50; 10. 11;
11. 25; Luke 6. 20-49; 8. 16; 11. 2-4, 9, 33-36; 12. 22-31, 33,
34, 58, 59; 13. 24; 14. 34, 35; 16. 13, 18).

§ 68. There is much difference of opinion over the location of the mount where Jesus prayed all night, and from which he afterward delivered the so-called sermon. Some think that all that can be legitimately drawn from the narrative is that he went upon any one of the mountain ridges surrounding the Sea of Galilee; but there are others, with more show of proof, who hold that it was a particular mount, and there is none which seems so likely to be *the mount* as what is known as *Kurn Hattin*, or "Horns of Hattin." "It is a hill with a summit which closely resembles an Oriental saddle with its two peaks." It lies on the road between Tiberias and Nazareth. From the thirteenth century it has been known as the "Mount of Beatitudes." From this eminence we see, looking toward Nazareth, a broad and undulating plain; on the east are numerous cliffs, and right below lies the village of Hattin. Beyond the village we look upon a "wild and tropical gorge," and farther away the shining waters of the Sea of Galilee. It was, in all probability, on one of these "horns" of the mount that Jesus prayed all night, and to this place he called the twelve, "that they should be with him." By this final choice of the apostles the kingdom was established. From this place Jesus descended to the plain where the multitude had gathered, healed a number of the sick, and, reascending, gave the sermon, the twelve being about him and the people just below him.

§ 69. The formal choosing and setting apart of the twelve apostles is signal evidence of the progress of the work which was formally begun by the preaching of Jesus. He had not labored in vain. One may discount the enthusiasm of the crowds which surrounded him wherever he happened to be, but it was surely no small thing to attach such men to himself as had cast in their lot with him for weal or woe. They were not rich or educated or outwardly cultured men, but they were inherently great men, as they



THE MOUNT OF BEATITUDES

In His Footsteps

afterward proved themselves to be. Having demonstrated their loyalty and ability to do the work Jesus wanted done, they are now simply yet solemnly set apart for their special work as apostles, or "the sent"; that is to say, men commissioned to go out and preach the gospel of the kingdom.¹

§ 70. The kingdom was the great thing in Jesus' thought and ministry. The Church he mentions but twice, and in those references it is nothing more than the company of believers who up to that time were unorganized. The kingdom was the great thing—entrance to which is by repentance and faith, whose members recognize and obey but one ruler—God—and but one law—the law of love. The Church is simply the company of believers in Christ *organized* to bring in the kingdom.

Having set apart the apostles for their special work, Jesus tells them what are the principles of the kingdom—the outline of which is recorded by Matthew alone. Whether this so-called "Sermon on the Mount" was delivered at one time, as would appear from Matthew's account, or at different times, as Luke's account appears to show, has no particular bearing on the subject-matter of the sermon. The weight of opinion is that the sermon was given substantially as Matthew records; that Jesus would repeat portions of it at other times, in accordance with Luke's account, is not unnatural. Let it be remembered that the Sermon on the Mount was not delivered to the multitude, nor intended to teach the way of salvation to the unrepentant, but was given to the apostles for their special guidance. The following instructive outline of the sermon is taken from Burton and Mathew's "Constructive Studies of the Life of Christ":

¹ "The twelve were probably for the most part Galileans, perhaps exclusively so. It was in Galilee that the continuous public Messianic work of Jesus began, and in Galilee that he made the deepest spiritual impression. Peter, Andrew, and Philip were natives of Bethsaida (John 1, 44); James and John were at home in Capernaum (Mark 1, 19); Bartholomew-Nathanael was from Cana (John 21, 2); Matthew seems to have lived in Capernaum (Mark 2, 14). If James, the son of Alphaeus, and Thomas were brothers of Matthew, as Weiss thinks, then five of the twelve apostles were from Capernaum. Simon the Cananaean was probably a Galilean. . . . The only one of the twelve whose name points away from Galilee is Judas Iscariot, 'Iscariot' meaning 'man of Kerioth,' and Kerioth was in Judæa. . . .

"As regards the education and social position of the twelve, it is sometimes underestimated. Four only were fishermen, as far as the record informs, and of these James and John belonged to a family of means and high social standing. . . . Matthew must have been a man of some education and business ability in order to occupy the position of tax-gatherer. It may safely be assumed that all of the twelve had a thorough education of the rabbinic sort."—Gilbert, *The Student's Life of Jesus*, pp. 208-210.

Second Period of the Galilæan Ministry

MATTHEW, CHAPTERS 5, 6, 7.

- I. The Citizens of the Kingdom (the Disciples of Christ) Described According to His Ideal of their Character. 5. 3-16.
 1. The moral character which Jesus desired in those of whom he would build his kingdom. 5. 3-12.
 2. Their office in the world. 5. 13-16.
- II. The Permanence of the Law, and the High Standard of Righteousness in the Kingdom. 5. 17-20.
- III. The Righteousness that is Required in the New Kingdom in Contrast with the Prevalent Teaching of the Synagogue. Evil Thoughts and Feelings, and All Degrees of Sin, Condemned, in Contrast with the Literalism of the Synagogue, which Condemned only the Deeds Specifically Prohibited by the Law . . . 5. 21-48.
 1. In respect to murder. 5. 21-26.
 2. In respect to adultery. 5. 27-30.
 3. In respect to divorce. 5. 31, 32.
 4. In respect to oaths. 5. 33-37.
 5. In respect to retaliation and resistance. . . 5. 38-42.
 6. In respect to love of others. 5. 43-47.
 7. The all-inclusive precept of righteousness. . 5. 48.
- IV. The Righteousness Required in the New Kingdom in Contrast with the Ostentatious and Hypocritical Conduct of the Men of that Day. All Things to be Done for the Approval Not of Men, but of God. 6. 1-18.
 1. General injunction to avoid ostentation . . 6. 1.
 2. Applied to almsgiving. 6. 2-4.
 3. Applied to prayer. 6. 5-15.
 4. Applied to fasting. 6. 16-18.
- V. Single-Eyed Service for God and Simple Trust in Him Enjoined. 6. 19-34.
- VI. Judgment of Others Forbidden. 7. 1-6.
- VII. Confidence in God's Willingness to Bless Enjoined. 7. 7-11.
- VIII. The All-Inclusive Principle Respecting Conduct Toward Others (The "Golden Rule"). 7. 12.
- IX. The Practice of Righteousness, Not Profession or Hearing Only, Enjoined. 7. 13-27.
 1. Diligence to enter upon the right way enjoined. 7. 13, 14.
 2. Warning against false prophets 7. 15-20.
 3. Warning against self-deception and confidence in mere profession. 7. 21-27.

In His Footsteps

FROM THE MOUNT OF BEATITUDES TO CAPERNAUM

§ 71. Healing of the Centurion's Servant. . . . Matt. 8. 5-13; Luke 7. 1-10.

§ 71. Jesus had barely returned from the Mount of Beatitudes to Capernaum when he was met by a delegation of elders of the synagogue who had come to him in behalf of a centurion whose slave had been paralyzed. It seems very extraordinary that these Jewish leaders should have been willing to speak for a Roman, and he an officer in the Roman army, but the reason for it is made clear in the fact of the man's extraordinary character. He not only loved his slave, but he showed so much faith in Jesus as to receive from him the statement that he had not seen so much faith even among Israelites. That faith certified to a unique spiritual nature.

FROM CAPERNAUM TO NAIN

§ 72. Restores to Life the Widow's Son. Luke 7. 11-17.

§ 73. Receives Last Message from John the Baptist, Matt. 11. 2, 3; Luke 7. 18-20.

§ 74. Sends Reply to John. Matt. 11. 4-6; Luke 7. 21-23.

§ 75. Addresses the Multitude Concerning John, Matt. 11. 7-19; Luke 7. 24-35.

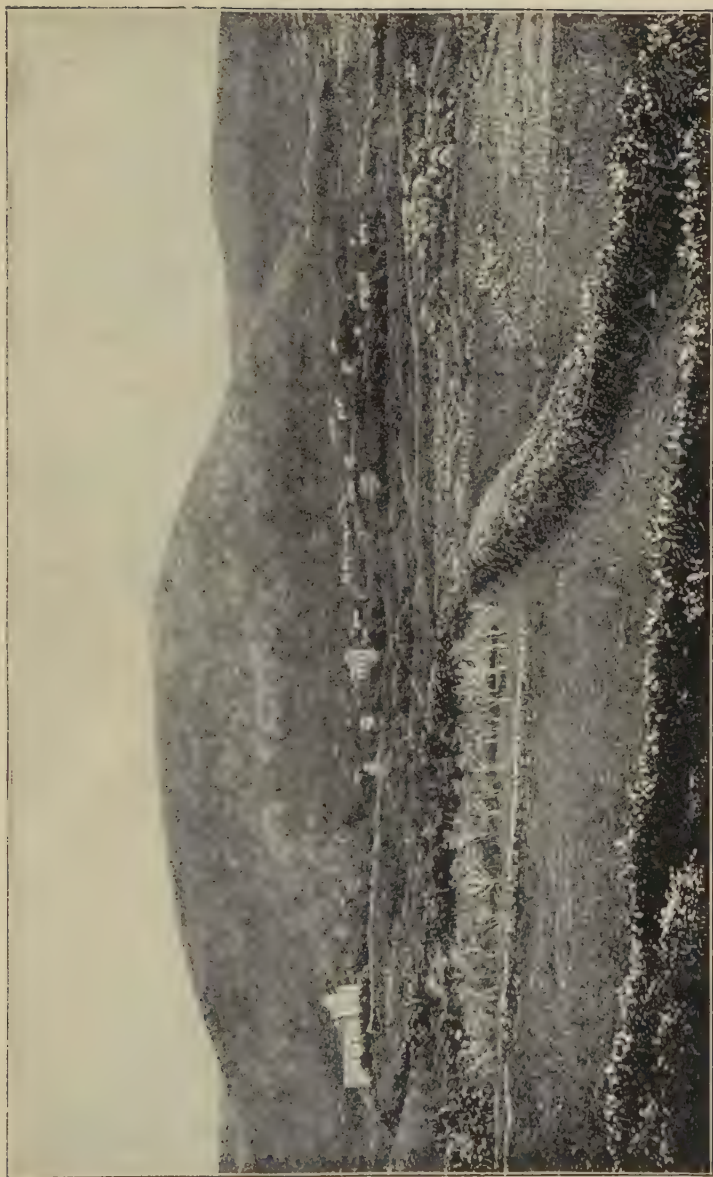
§ 76. Upbraids Cities for Unbelief. Matt. 11. 20-24 (Luke 10. 12-15).

§ 77. Thanks God for Revealing Truth to "Babes," Matt. 11. 25-27 (Luke 10. 21, 22).

§ 78. Invitation to the Heavy Laden. Matt. 11. 28-30.

§ 72. Nain is about twenty-five miles from Capernaum, seven miles southeast of Nazareth, and just off the Nazareth and Jerusalem road, at the foot of a mountain known as Little Hermon. The place now consists of wretched clay huts, near which are some rock tombs. It is the belief of Tristram that Nain must have been a city in the days of Jesus: "The ruined heaps and traces of walls prove that it was of considerable extent, and a walled town, and, therefore, with gates according to the gospel narrative."

Something of what that funeral procession was like may be understood by what we see to-day of the burial customs, particularly of the Mohammedans. "After the body has been cared for and mourned over by the family and the professional mourning-women, it is then enveloped in its white or green winding sheet, and is at length carried forth in solemn procession. The foremost persons in the cortege are usually several poor, and generally blind, men, who



NAIN

In His Footsteps

chant the creed. . . . The bier is borne by friends. After the bier come the female relatives, with disheveled hair, sobbing aloud, and frequently accompanied by professional mourning-women, who extol the merits of the deceased." The bier on which the young man of Nain was carried was doubtless "a mere open frame like that still used for such purposes in Palestine."

The raising of the widow's son is the first recorded miracle of that sort in the Gospels. That the people feared and glorified God is not surprising. What is surprising is that but few received him as the Messiah, looking upon him only as a great prophet.

§ 73. News of the great works of Jesus reaches John in his lonely prison at Machærus, situated near the southern boundary of the province of Peræa, on the east of the Jordan. The Baptist was much troubled at the conflicting reports which came to his ears. There is little doubt but that there was some jealousy among the disciples of John, on account of the popularity of Jesus and the suffering and shame of their leader. John himself does not appear to have shared this feeling, but he was much perplexed and saddened on account of his own trials, and concluded to find out whether Jesus was really the One who should come after him or not.

§§ 74, 75. Jesus does not give a direct reply to John, but tells his messengers to report what they had seen, closing with the significant and tender message: "Blessed is he whosoever shall not be offended in me." This doubtless refers to the belief of John and his disciples that the Messiah would come to punish sin rather than as a shepherd seeking his lost sheep. To the multitude about him Jesus testified and said: "There hath not arisen a greater than John the Baptist. Still," continues Jesus, "he that is little in the kingdom of heaven is greater than he"—meaning, it would seem, that to John it was not given to understand, as the followers of Christ understood, the meaning of the essential gospel as Jesus preached it. Still, John was the messenger of God, and the people should have heeded his call to repentance. But, instead, they rejected him because he was, as they held, too austere. "When he retained his strict mode of life they complained and said, 'We piped to you, and you did not dance.' Then Christ comes to them as

Second Period of the Galilæan Ministry

the bringer of joy, and they want him to play at funerals. When he retained his own methods they say: 'We wailed, and you did not weep.'"¹ Thus did they behave like children, rejecting both John and Jesus.

§ 76. The Lord's condemnation of the cities named by him shows how punishment is proportionate to privilege. The cities of old may have been more wicked than those in which Jesus preached and worked his miracles of healing, but they did not have the light which was given cities like Capernaum, Chorazin, and Bethsaida. Had Jesus appeared to the ancient cities, they would have repented in sackcloth and ashes.²

§ 77. As for himself and the truth in general, Jesus states a great principle when he thanks the Father for hiding these things from the wise and prudent and revealing them unto babes. It is always those who retain the child-mind to whom the deepest truths are revealed. All others are either too proud or too busy with what seems to them of superior value. The "wise and understanding" are like those who are searching for the end of the rainbow and missing the jewels at their feet.

§ 78. The Lord's invitation to come unto him and find rest involves the taking of his yoke and learning of him. To take Christ's yoke is to be one with him in friendship, obedience, and service.

FROM NAIN TO CAPERNAUM

§ 79. Entertained at the House of Simon the Pharisee Luke 7. 36.

§ 80. Anointing by the Woman Luke 7. 37, 38.

§ 81. Protest by Simon Luke 7. 39.

§ 82. Jesus Defends the Woman Luke 7. 40-50.

§ 79. That Jesus was invited to eat at a Pharisee's house shows that he had not entirely broken with that sect. We can easily imagine the kind of a house to which Jesus was invited. "Raised divans or table couches, provided with cushions and arranged on three sides of a square, supplied a rest for guests, and on these they lay on their left arm with their feet at ease behind them. outside. A kiss on the cheek from the master of the house, with the invocation, 'The Lord be with you,' conveyed a formal

¹ Plummer, *International Critical Commentary*.

² This was one of many ways of showing sorrow. Sackcloth "was a coarse material woven from goats' and camels' hair."

In His Footsteps

welcome, and was followed, on the guest taking his place on the couch, by a servant bringing water and washing the feet, to cool and refresh them, as well as to remove the dust of the road and give ceremonial cleanness. The host himself, or one of his servants, next anointed the head and beard of the guests with fragrant oil, attention to the hair being a great point with Orientals."¹

As the houses were so much more open than ours, it was easy for anyone to approach without violating any law of privacy.

§ 80. The woman of this story is held by some to be identical with Mary Magdalene (Mary of Magdala), and Mary the sister of Martha and Lazarus of Bethany.² She had undoubtedly heard the words of Jesus, and from him had received absolution for her sins. Her gratitude makes her oblivious to the conventions of the time, which bore hard upon woman, especially upon her appearing in public, particularly at such a place as this. But her heart overleaps all man-made laws, and while her benefactor is reclining at table she comes quickly behind him, opens the cruse of ointment and anoints his head. The fountain of feeling is opened and her tears fall upon his feet. There is no towel ready, and so, urged by her affection, she wipes his feet with her hair.

§§ 81, 82. "The host is horrified. The touch, nay, the very sight of the woman, was to his mind a pollution. . . . He was speechless with horror and vexation. To think that he had been so deceived! He had taken Jesus for a prophet and in that capacity had invited him to his house; but certainly he was no prophet, or he would have discerned the woman's character and spurned her from him. . . . He said nothing, but his thoughts were written on his face, and Jesus read them there, thus proving himself indeed a prophet and more than a prophet. 'Simon,' he said, accosting him courteously, 'I have something to say to thee,' and Simon answered with equal courtesy: 'Teacher, say on.' 'A certain creditor,' said Jesus, 'had two debtors. The one owed him five hundred denarii [\$95], and the other fifty [\$9.50]; and as they had nothing to pay, he freely for-

¹ Geikie, *Life of Christ*.

² See a thoughtful defense of this view by the author of *The Days of His Flesh*, pp. 207-211.

Second Period of the Galilæan Ministry

gave both. Now, which of them will love him more?' 'I suppose,' answered Simon with an air of indifference, as though resenting the irrelevance of the question, 'the one whom he forgave the more.' 'A correct judgment,' said Jesus, and forthwith applied the parable, showing Simon the bearing of his innocent admission. He turned to the woman crouching at his feet, and said to the host in speech rhythmic with emotion: 'Thou seest this woman? I entered into thine house, water to me upon my feet thou gavest not, but *she* with her tears rained upon my feet and with her tresses wiped them. A kiss to me thou gavest not, but *she*, ever since she entered, did not cease fondly kissing my feet. With oil my head thou didst not anoint, but *she* with perfume anointed my feet. Wherefore I tell thee, forgiven are her sins, because she loved much. But one to whom little is forgiven, little loveth.' ¹

FROM CAPERNAUM "THROUGH CITIES AND VILLAGES," RETURNING TO CAPERNAUM

§ 83. His Message and Companions on the Journey.....Luke 8. 1-3.

§ 83. What cities and villages these were is not recorded. They were all doubtless within the province of Galilee.

His message was the "good tidings of the kingdom of God"—God's willingness freely to forgive the sinner and receive him into the kingdom on the basis of his repentance and faith. The twelve accompanied him, and also "certain women" who had been healed of evil spirits and infirmities—Mary of Magdala (a town on the west coast of the sea of Galilee, at the southern end of the Plain of Gennesaret), Joanna, wife of Chuza (believed to be the "nobleman" whose son Jesus had healed), and Susanna.

AT CAPERNAUM

§ 84. His Condition Alarms His Friends.....Mark 3. 20, 21.

§ 85. Heals One Possessed of a Devil.....Matt. 12. 22, 23 (Luke 11. 14).

§ 86. Controversy with the Scribes and Pharisees, Matt. 12. 24-45; Mark 3. 22-30 (Luke 11. 15-23; 6. 29-32, 43-48; 11. 24-26.)

§ 87. The True Kindred of Christ, Matt. 12. 46-50; Mark 3. 31-35; Luke 8. 19-21.

§ 84. Whether these "friends" who attempted to restrain Jesus were his relatives or his friends in the ordinary

¹ *The Days of His Flesh*, pp. 204, 205.

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sense we have no means of knowing. They evidently believed he was insane.¹

§§ 85, 86. The healing of the one possessed with a devil, blind and dumb, caused great amazement and strongly aroused the opposition of the scribes and Pharisees. These men revealed their own hearts when they attempted to explain his mighty works by their wicked saying that he was in league with the prince of the devils. Jesus' reply was characteristic. How could he be in league with Beelzebub and at the same time working against him? Or, if another illustration is needed, take this: No one attempts to enter a house to spoil its goods without first binding the owner of the house. That he had done with Beelzebub. He had bound him and was now spoiling his goods.

Then Jesus gives to his enemies perhaps the most solemn warning ever uttered. He tells them that they are in danger of committing the sin that has no forgiveness—the sin against the Holy Ghost, which in substance consists of calling good evil. They had witnessed a work of healing, a work they must have known was of God, 'yet they had hardened their hearts and pronounced it a work of the devil.' They were opposing him because their hearts were evil, and, being evil, they could neither see the right nor speak good things. And yet by their words they would be judged.

"Then certain of the scribes and Pharisees answered him, saying, Master, we would have a sign from thee." He answered, in substance, that to such as they there could be no sign save that of the prophet Jonah when he preached repentance to the people of Nineveh. That sign they had, but they would not heed it, though a greater than Jonah had given them the sign.

§ 87. When it was announced that his mother and brothers were there to see him, he took occasion not to renounce his relationship of blood, but to make known his connection with the race, in the memorable saying, that all who hear and obey the word of God are his kindred.

¹ Andrews, in his *Life of Our Lord*, puts the attempt of Jesus' "friends" to restrain him just after the healing of the centurion's servant. It seems more reasonable, however, to think of it as a little later when the Lord's popularity with the multitude was nearer its height, his work more arduous, and his zeal more intense.

Second Period of the Galilæan Ministry

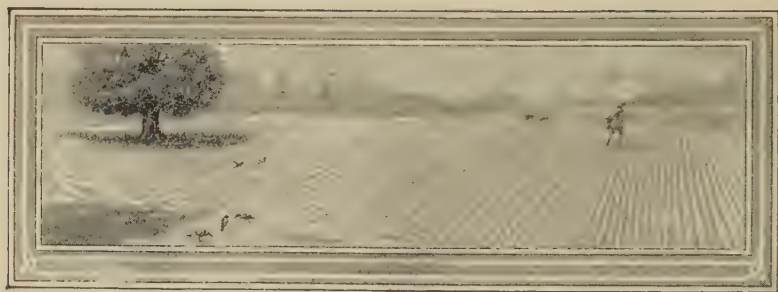
FROM CAPERNAUM TO THE SEASIDE

§ 88. At the Seaside: Enters into a Boat.....Matt. 13. 1, 2; Mark 4. 1.

§ 89. Parables of the Sower, the Wheat and Tares, the Mustard Seed, the Hidden Treasure, the Pearl of Great Price, and the Net, Matt. 13. 3-53; Mark 4. 2-34; Luke 8. 4-18 (Luke 13. 18, 19).

§§ 88, 89. The crowds increasing, Jesus is forced to withdraw to the shore of the lake and to get into a boat, and from that speak to the people. He spoke in parables, or, as we would say, stories, which in their simplicity and effectiveness have never been equaled. By these Jesus revealed himself as the greatest teacher the world has ever known. The parables recorded as spoken at this time are about the kingdom of heaven, which, indeed, was his one subject. The first parable, that of the sower, shows why there are such different results from the teaching of the truth. The truth is the same; the hearts of men differ. It is all a matter of soil. There is truth and there is error, the one represented by wheat, the other by tares, each closely resembling the other. The best way to overcome the tares is by cultivating the wheat, and if at harvest there are any tares remaining, the harvesters will gather and burn them. (See Matt. 12. 38-43.)

The growth of truth—spiritual truth—is like the growth of the seed in the soil. For one thing, the growth is not seen by man. The farmer rises in the morning and goes to his work, and at night he lies down to sleep, and all the while the seed is growing—"he knoweth not how." But growth there is—orderly, regular—"first the blade, then the ear, then the full grain in the ear." There are, of course, different ways of looking at this matter of growth. If we choose to think of its outward aspect, we may liken it to the mustard seed, which is so small as to be thought by the unobserving of no account. But there is life in that small seed and wonderful expansive power. When it is grown it becomes a tree, large enough to shelter the birds of the air in its branches. Looked at inwardly, the kingdom may be likened to leaven or yeast which a woman hid in four or five pecks of meal until "all was leavened." All of which "implies (a) a gradual process; (b) the operation of social forces rather than miraculous interventions during the period of the growth of the kingdom"; and (c) a sure



PARABLE OF THE SOWER

Second Period of the Galilæan Ministry

outcome, the complete leavening of society with the truth, a perfected kingdom of God.

The value or worth of the kingdom is shown by the treasure hid in a field, which is stumbled upon, and the pearl, which is deliberately sought—both the treasure and the pearl being of surpassing value.

FROM CAPERNAUM TO THE COUNTRY OF THE "GADARENES"

§ 90. Commands to Depart to the Other Side (Matt. 8. 18); Mark 4. 35; Luke 8. 22.

§ 91. On the Sea: Stilling the Tempest, Matt. 8. 23-27; Mark 4. 36-41; Luke 8. 23-25.

§ 92. In the Country of the Gergesenes: The Demoniacs, Matt. 8. 28-34; Mark 5. 1-20; Luke 8. 26-39.

§ 90. On the evening of that wonderful day of teaching by the shore, Jesus gave commandment to cross over to the other side of the Sea of Galilee. They had hardly set forth when, weary with the labor of the day, he fell asleep.

"And other boats were with them." "In Christ's day whole fleets of boats found occupation on the lake—coasters, ferryboats, and boats for fishing. Josephus, indeed, a generation later, collected at one time no fewer than two hundred and thirty. Now, however, there seems to be only the simple boat in which I was rowed along the lake.¹ Sharp at both ends, perhaps like that of Peter or James and John, it was about six or eight tons burden, with a mast of twelve or thirteen feet, raking forward; a rope through a pulley near the top serving to hoist a huge sail, if needed. At the stern it was decked for about five feet, and on this 'upper seat' a mat was laid down for me. Was it here that Christ lay during the storm, or was he contented to sleep on the planks below? He must often have had the same glorious view as I then enjoyed. Hermon, flashing light from its unstained snows, rose high into the northern heavens; lesser mountains, gradually sinking into the modest hills along the shore, reaching like a long train of attendants from the steps of this dazzling throne."² A storm was not an uncommon thing on the Sea of Galilee. It is about seven hundred feet lower than the Mediterranean, and its heated air, rising, meets the cold winds from Mount Hermon, producing heavy squalls. "Small as the lake is," says Thom-

¹ There are more now.

² Geikie, *New Testament Hours*.

In His Footsteps

son, "and placid in general as a molten mirror, I have repeatedly seen it quiver and leap and boil like a caldron, when driven by fierce winds from the eastern mountains."

§ 91. Such a tempest had descended on the lake. The rigging was shrieking and the waves were beating over the sides of the little boats, so that they were all in danger of swamping. There was great excitement and even the experienced fishermen were alarmed. Then they bethought



STORM ON THE SEA OF GALILEE

them of the One who had done so much for the sick men and women who had been brought to him. They turned to him, but found him sleeping. Almost in a tone of reproof they cried: "Master, care you not that we perish?" He awoke at once, looked over the sea, chided his disciples for their fear, and then in a tone of rebuke, as though "he were dealing with a malignant spirit, said to the storm, 'Peace, be at rest!' and at once the storm ceased, the waves sank to

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rest, and there was a great calm." What wonder the men feared and marveled, saying, "Even the winds and the waters obey him"?

There has been much discussion as to where the so-called "country of the Gadarenes"¹ was located. It is now pretty generally agreed that it was on the east side of the Sea of Galilee, at a place variously known as Kersa, Chersa, Gersa, and Kursi,² exactly six miles southeast of Capernaum.

§ 92. Arriving at the eastern shore, Jesus was met by



THE RUINS OF GERASA

a so-called demoniac,³ very fierce, coming out of the tombs, which were underground cavities hewn out of the living rock, with doors made of great blocks of stones and still standing and used by the natives. "This whole narrative, more distinctly than any other of the New Testament, implies the real existence of demons as personal spirits distinct

¹ "The manuscripts vary between Gadarenes, Gerasenes, and Gergesenes."

² Kursi is the name used by Baedeker.

³ Matthew says there were two of them.

In His Footsteps

from both men and beasts, but capable of acquiring harmful control of both. The language of Jesus to the demons, and of the evangelists in the narrative, is conformed to the ideas then current. If Jesus had any different conception of the matter, he apparently took no pains to impart it to his disciples or to the people.”

The cure worked on this unfortunate man did not impress the people of the neighborhood favorably. They were afraid of Jesus’ power, especially over their property, and so urged him to leave their neighborhood. He yielded at once to their request, but did not leave the place without a witness of his power and mercy, for the man who had been cured “went his way and began to publish in Decapolis how great things the Lord had done for him.”

FROM THE COUNTRY OF THE “GADARENES” TO CAPERNAUM

§ 93. The Return: Met by a Crowd... Matt. 9. 1; Mark 5. 21; Luke 8. 40.

§ 94. Heals the Woman with an Issue of Blood and Raises the Daughter of Jairus..... Matt. 9. 18-26; Mark 5. 22-43; Luke 8. 41-56.

§ 95. Two Blind Men and a Dumb Demoniac..... Matt. 9. 27-34.

§§ 93, 94. The people of Capernaum had not forgotten Jesus during his absence and were in waiting for him when he returned. But he had hardly got to land before one of the rulers of a near-by synagogue, Jairus by name, came, and, falling at his feet, besought him to come and heal his little daughter, twelve years of age, who was at the point of death. Jesus at once set out with a great crowd accompanying him. On his way he is met by a woman, whom tradition identifies with Veronica from Cæsarea Philippi, who is afflicted with a chronic hemorrhage. In some way she had become possessed of the belief that if she could but touch Jesus’ garments she would be healed. The instant cure performed upon her shows that the Lord respected her faith in himself, if not her belief about the touching of his garments.

Even while he was speaking to the woman a messenger came saying that the daughter of Jairus had died. But Jesus, encouraging the stricken father, went to the house of mourning, put aside the hired mourners who were wailing for the dead, and with Peter, James, and John entered the house, declared the girl was only sleeping, and, taking her

¹ Burton and Mathews, *Constructive Studies in the Life of Christ*, p. 126.

Second Period of the Galilæan Ministry

by the hand and speaking to her, even as her mother might have spoken, said, "Damsel, arise," at the same time lifting her up. She awoke as from slumber, not only alive but well. Then Jesus, always attentive to the physical as well as the higher needs, asked that something be given her to eat.

§ 95. A pathetic scene followed. Two blind men followed him to his house crying, "Have mercy, son of David." Jesus asked them if they had faith to be healed, and when they said they had, he touched their eyes and they were opened. In spite of his express command the men published their cure everywhere. Having cured a dumb man, the Pharisees ascribed his power to Beelzebub, the prince of the devils.

FROM CAPERNAUM TO NAZARETH AND SURROUNDING REGION

§ 96. Second Rejection at Nazareth.....Matt. 13. 54-58; Mark 6. 1-6a.

§ 97. Third Preaching Tour.....Matt. 9. 35; Mark 6. 6b.

§ 98. Compassion for the Multitude.....Matt. 9. 36.

§ 99. Asks Disciples to Pray for Laborers for the Harvest...Matt. 9. 37, 38.

§ 100. Commissions and Sends Out the Twelve, Matt. 10. 1-11. 1; Mark 6. 7-13; Luke 9. 1-6. (See Mark 13. 9, 11-13; Luke 21. 12-19; Luke 12. 2-9.)

§ 101. Hears of Death of John the Baptist, Matt. 14. 1-12; Mark 6. 14-29; Luke 9. 7-9.

§§ 96-99. Following his second rejection at Nazareth, when the people declared their inability to understand how he can be better or greater than the others, since he and his relatives—his brothers and sisters—are so well known, Jesus went about "in all the cities and villages" of Galilee teaching, preaching, and healing. The vast multitudes, without proper dwellings or food or clothing, "distressed and scattered as sheep not having a shepherd," appealed strongly to him, and he asked his disciples to pray that laborers might be sent into this so needy field.

§ 100. The disciples prayed, and their prayer was answered. The Lord sent *them*. But before they set out Jesus called them to him and after furnishing them certain specific directions gave them power to cast out unclean spirits and to heal all manner of disease and all manner of sickness.

They were to confine their labors to "the lost sheep of the

In His Footsteps

house of Israel." As to the matter of equipment, "they must take nothing for their journey save a staff, and this they would need, since they must travel far and would oftentimes be weary and footsore. But nothing else must they take: no bread, no wallet, no money. They must go hardly shod with sandals; nor must they take a pair of undercoats, as travelers were wont to do, whether for change of raiment or for double clothing in cold weather. Thus unprovided must they go, and the reason was twofold. They were going on an urgent errand, and they must not stay to equip themselves with baggage; nay, they must not pause even to salute anyone by the way after the elaborate fashion of Oriental courtesy. And they were entitled to maintenance in requital of their service. 'Worthy,' said Jesus, 'is the laborer of his food.' Perhaps too there is a deeper significance in the command. It was required that no one should set foot upon the temple-mount with staff or shoes or purse or with dust upon his feet; and it may be that Jesus meant to impress upon his apostles the sacredness of their mission. They were entering, as it were, upon holy ground. They must go poor, but in no wise as mendicants. On the contrary, they were the bearers of a priceless boon which the recipients could never repay, and whoever entertained them would win a rich reward. When, therefore, they arrived at a town they must not crave alms, but must discover who was worthy to have them under his roof; and when they had made their choice they must remain under that roof all the time of their sojourn in the town. 'Pass not,' says Jesus, 'from house to house.' Did he mean that they must not waste in a round of social functions the precious time which should be devoted to the prosecution of their mission? or that they must not vex their host by quitting the house for another more luxurious? And while they were under his roof they must bear themselves graciously and considerately, 'eating what was set before them,' finding no fault and accommodating themselves in all respects to the customs of the household. Sometimes, however, they would be ill received; and when they and their message were rejected they must take their departure, but not without a solemn protestation. 'Into whatsoever city ye enter and they do not receive you, go forth into its streets and say: "Even the dust that hath stuck from your

Second Period of the Galilæan Ministry

city to our feet we wipe off against you. Nevertheless, recognize this, that the kingdom of God hath come nigh." Verily I tell you, it shall be more tolerable for the land of Sodom and Gomorrha at the day of judgment than for that city.'"¹

They are assured that persecution awaits them, for the gospel message is to them who resist it not unlike a sword, but they are to remember that a disciple is not above his master, nor a servant above his lord, and whosoever will not take up his cross and follow his lord is not worthy of that lord. And they must not fear anything, for He who permits not even a sparrow to fall to the ground without him, and counts the very hairs of the head, will care for them, even until their work is done. And, all the while, losing their lives, they will be finding them—finding their real lives. Their reward too will be sure. Even he who gives but a cup of cold water in the name of a disciple will be remembered and rewarded.

§ 101. The preaching and healing by Jesus and the commissioning by him of his disciples caused so much excitement that Herod Antipas who, in a half drunken state, had ordered, at the request of the vixenish Herodias, the death of John the Baptist believed that John had risen from the dead. The death of John must have come to Jesus as something of a prophecy of his own fast-approaching end.

FROM NAZARETH AND SURROUNDING REGION TO CAPERNAUM, THENCE ACROSS THE SEA OF GALILEE TO PLAIN OF BUTAIHA

§ 102. Return of the Twelve to Capernaum Mark 6. 30; Luke 9. 10a.

§ 103. Crosses to Plain of Butaiha, Where Sick Are Healed and Five Thousand Are Fed, Matt. 14. 13-21; Mark 6. 31-44; Luke 9. 10b-17; John 6. 1-14.

§ 104. Dismisses the Disciples; Goes into a Mountain to Pray, Matt. 14. 22, 23; Mark 6. 45, 46; John 6. 15.

§§ 102, 103. The return of the twelve, the report of their work, the pressure of the crowd, John the Baptist's death, and much more, determined Jesus to leave Capernaum for a quiet place across the lake. The spot selected was a grassy plain, identified to-day as the plain of Butaiha,

¹ *The Days of His Flesh*, pp. 217, 218.

In His Footsteps

near the city of Bethsaida Julias. But the people had seen the Lord and his disciples depart, and, anticipating his purpose, went on foot around the lake. When he saw the multitude and noted the signs of weariness and sickness on many of the people, his heart was moved with a great pity. He spoke to them and healed the sick. Then, as evening drew near, he prepared to give them something to eat. It is believed by the author of *The Days of His Flesh*, that "there was apparently no necessity for the miracle," as "the multitude could easily have procured food in the neighborhood." . . . "He had a purpose far beyond the relief of the multitude's hunger," which was to make



PALESTINIAN LOAVES

the miracle "a picture of the Last Supper, that is to say, a prophecy of his death, to make it, in a sense, sacramental." This may be true, but it can hardly be doubted that the fundamental reason was pity for the crowd, on account of its hunger. It is hardly possible that food could have been procured for

so large a number, estimated at eight thousand, including women and children, at one of the neighboring towns.

There was a boy present with five small loaves made of barley—the usual food for slaves and cattle—and two small fishes. These the Lord took in his hands and, after pronouncing a blessing upon them, gave them to his disciples, and they, in turn, to the people sitting in ranks on the ground. It was a wonderful display of power, something entirely beyond our ability to understand or even conceive, though its spiritual lessons are obvious.

§ 104. The people were deeply moved. They believed that he was indeed the Messiah, and then and there they sought to make him their king. But he hurried the disciples into their boat and ordered them to proceed to the

¹ "The scene of the miraculous feeding of the multitude . . . is, with general consent, placed at Butaiha, at the northeast corner of the Sea of Galilee."—Henderson, *Palestine, Its Historical Geography*, p. 156.

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other side. He himself retired to a near-by mountain to pray.

FROM PLAIN OF BUTAIHA TO PLAIN OF GENNESARET, THENCE TO CAPERNAUM

§ 105. Jesus Walks on the Water to His Disciples, Matt. 14. 24-33; Mark 6. 47-52; John 6. 16-21a.

§ 106. Arrives at Gennesaret. Matt. 14. 34-36; Mark 6. 53-56; John 6. 21b.

§ 107. At Capernaum: Discourse on the Bread of Life. John 6. 22-71.

§ 108. Discourse on Eating with Unwashed Hands, Matt. 15. 1-20; Mark 7. 1-23.

§§ 105, 106. In the gray of the morning, some time between three and six o'clock, Jesus from his mountain oratory saw the disciples "distressed in rowing," for the wind was contrary. Canon Tristram tells of his experience one night on the Sea of Galilee with just such a contrary wind: "We were nearly in the center of the lake, so far as we could judge by the distant lights on the shore, for it was now pitch dark, and, finding we made only leeway, had to take in the sail and ply the oars. My boatmen, two young Jews and a Moslem, wished now to run to the south, and wait at anchor for the morning, rather than pull any longer. I insisted, however, on their trying to make the western shore. Vividly now came home to my mind, as I squatted down under the shelter of the little poop, with the waves beating over our bows, the story of the disciples all night toiling in rowing, for the wind was contrary."

All at once, to the amazement of the disciples, Jesus appears walking on the water. To the critics of an earlier day this account was generally regarded as a subject for earnest dissent, if not for ridicule. But to modern science it is hardly more wonderful than many of the demonstrated happenings recorded by the Society for Psychical Research, particularly those events illustrating the levitation of material bodies. That the disciples found it hard to recognize the Master, after the wonderful things they had already witnessed, seems more than strange, but, as Mark records, "their hearts were hardened."

Peter, following his bent, impulsively seeks to walk on the water to Jesus, but his faith fails and he sinks. Jesus rescues him, and himself gets into the boat, and "straightway the boat was at the land whither they were going"—

In His Footsteps

a circumstance that suggests how easily and quickly we might reach our goal, accomplish our work, if Jesus were always with us in our craft.

They found that they had landed at Gennesaret, or, rather, the plain of that name. Jesus was at once recognized by the people of the neighborhood, and the news of his arrival went out to the region round about, and the sick began to crowd upon him, seeking if they might but touch the



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PLAIN OF GENNESARET AND MOUNT OF BEATITUDES
FROM KHAN MINYEH

border of his outer garment; "and as many as touched him were made whole."

"The next day after the feeding of the multitude, the people, returning to the place where Jesus had fed them, were surprised not to find him there, for they had seen his disciples go away without him, in the only boat that was then on that side of the sea. So they got into the boats, which meanwhile had come across from Tiberias, and returned to Capernaum seeking Jesus."¹

¹ Burton and Mathews, *Constructive Studies in the Life of Christ*, p. 140.

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§ 107. And when they found him they said, "When camest thou hither?" Jesus does not answer their question; it was too trivial. But with a sad heart he tells them that they not only fail to understand him or his teachings, but that their motive in seeking him is the material one of getting something to eat—possibly implying the securing of it with as little labor as possible. "Ye seek me," he said, "not because ye saw signs, but because ye ate of the loaves." They ask him for a sign, that they may believe on him, reminding him that Moses gave manna to their ancestors—a reference which shows what sort of a sign they are looking for. Jesus tells them that the true bread is spiritual—bread for the soul—and that he is that bread. With surprising dullness—*surprising even for them*—they ask how he can give them his flesh to eat. Jesus repeats his saying that he is the bread of life, and that whosoever eateth this bread shall live forever. "For my flesh," he says, "is meat indeed, and my blood is drink indeed." They would not understand—possibly they could not, being what they were—that he was "*bread*" to all who believed on him, accepted his truth, and obeyed his commandments, just as a great book is "*bread*" to the mind, not by being eaten but by being read, believed, and acted upon. This teaching was not only not understood, it "offended" many, even those who called themselves disciples, and they "went back and walked no more with him" (John 6. 66).

The heart of Jesus was greatly saddened, and he said to the twelve, "Do you also wish to leave me?" Peter replies for them and for the ages when he says: "To whom shall we go? Thou hast the words of eternal life."

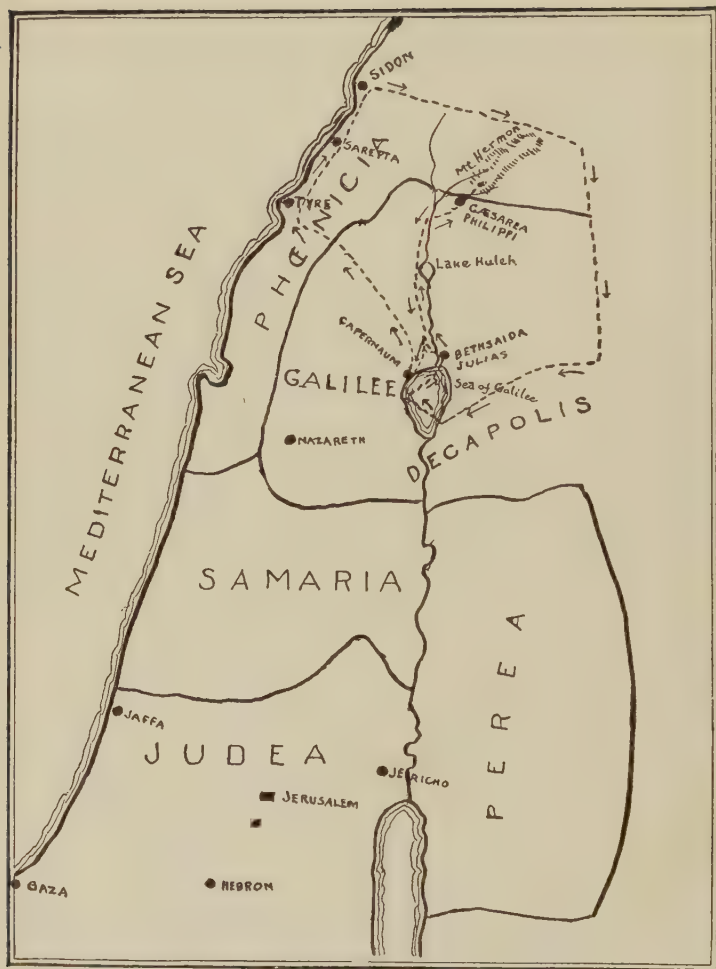
§ 108. Following this discourse, a deputation of scribes and Pharisees from Jerusalem came inquiring why the disciples did not observe the teaching of the elders about certain religious washings. Their inquiry did not have any reference to the matter of keeping clean—they did not mean that the disciples ate with soiled hands—but only to the religious customs of the fathers. Jesus' reply cited the well-known fact that his critics violated the commandment which enjoins children to honor their father and mother. The rabbis taught that if a son said, regarding whatever property was due his father or mother, "It is corban"—which means, "It is given to God"—then that property

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could not be used by either father or mother. In this way many fathers and mothers had been dispossessed of their property in their old age—a wicked custom which these critics of Jesus and his disciples winked at, if, indeed, they did not encourage. Then, turning to the multitude, Jesus explained that it is not what a man eats or touches that defiles him, but evil words, thoughts, and acts which proceed from him.

SUMMARY OF THE PERIOD

“The salient features of the period are organization, instruction, of the twelve, evangelization; popularity at the beginning but waning at the end, opposition increasing. Despite the reception of Jesus with which his work in Galilee opened, it is not certain that even here can he peaceably develop his kingdom, and that the path to ultimate success is by the way of rejection and death. The most definite positive result of these months of work is the little band of twelve who, however imperfect their idea of Jesus’s kingdom and person, are yet living with him, faithful to him, and willing to be led and taught by him.”—Burton and Mathews, *Constructive Studies in the Life of Christ*, p. 144.



THIRD PERIOD OF GALILEAN MINISTRY

Capernaum—Borders of Tyre and Sidon—Borders of Decapolis—Bethsaida Julias—
Caesarea Philippi—Mount Hermon—Capernaum

CHAPTER VII

THIRD PERIOD OF THE GALILÆAN MINISTRY

From the Withdrawal into Northern Galilee Until the Final Departure for Jerusalem

ITINERARY.—Capernaum—Borders of Tyre and Sidon—Borders of Decapolis—Bethsaida Julias—"Parts of Cæsarea Philippi"—Mount Hermon—Capernaum.

FROM CAPERNAUM TO THE BORDERS OF TYRE AND SIDON

§ 109. Healing of the Syrophœnician Woman's Daughter, Matt. 15. 21-28;
Mark 7. 24-30.

ACCOMPANIED by the twelve, Jesus leaves Capernaum for what was to himself, and doubtless also to the disciples, a new country. There is nothing said by way of explanation of the journey, but we may reasonably suppose that it was for the purpose of affording a retreat such as was impossible anywhere in Palestine. The country was Phœnicia, whose inhabitants "were the survivors of the Canaanites, the sinful and idolatrous race which the Israelites had dispossessed on their entrance into the land of promise. It was an unclean land, abhorred in Jewish eyes, but for that very reason it seemed to promise retirement." "Leaving Capernaum with his disciples, he took, apparently, a quiet track over the hills of Galilee to Tyre, thirty-five miles across the map, but necessarily a much longer road to travel." Sidon is twenty-five miles north of Tyre, both towns lying on the Mediterranean coast. If Jesus entered Tyre, which is doubtful, he found it "still in its glory as a busy seaport. On the north was the Sidonian harbor, and on the south the Egyptian, each being about twelve acres in area. There are still remains which tell of its old busy days, though the doom prophesied has at last overtaken it (Ezek. 26 to 28. 19). In excavating, great heaps of shells have been turned over, from which the famous dye had been obtained, and broken lumps of glass that mark the site of its not less famous glassworks. It was a busy and heathen city when he passed by the sands of its sea coast." Sidon was a still older city than Tyre. "In Homer's day it was famed for its silversmiths, and in that of

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Xerxes for its shipbuilders." The site of ancient Tyre is now occupied by a town called Sur, containing 6,000 inhabitants, about half of them being Mohammedans. Sidon, now called Saida, has a population of about 12,000, two thirds being Mohammedans. There is an American Mission there, with a boys' and girls' school.

§ 109. Even in this remote region he was recognized. One day while in a house, "a Canaanitish woman," as Matthew calls her, a Syrophœnician,¹ or a Greek (that is, a Gentile), according to Mark, came and fell down at Jesus' feet, worshiping him and praying him to cure her daughter, who was possessed by an evil spirit. The Lord's interview



MODERN TYRE

with the woman, on the surface, reveals him in a totally different attitude from what he appears on other occasions, when to those who needed his ministry he always manifested a spirit characteristic of his well-known words, "Come unto me, all ye that labor and are heavy laden." At first he makes no answer to the woman's pleading, which, in itself, appears like a rebuff. He then declares to her that he is not sent except to the lost sheep of the house of Israel. Then his saying to the woman that he cannot take the children's bread and give it to dogs sounds like a discourtesy if not an insult. But the obvious answer to these

¹ "The terms 'Phœnicia' and 'Canaan' are sometimes used interchangeably."—Burton and Mathews, *Constructive Studies in the Life of Christ*, p. 147.

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appearances is that they are partly superficial and partly the result of misunderstanding. The Lord's hesitation in the beginning was doubtless due to his conviction that the healing of the woman's daughter would spoil his plans to be alone with his disciples—something not only advisable but indispensable. His reference to being sent only to the house of Israel could not have been meant in an absolute sense, for he had answered in a conspicuous way, the



SIDON

petition of the centurion, for his servant. And it is clear that the phrase, "take of the children's bread and cast it to dogs," was used in a proverbial and probably half playful sense. Certainly that is the way the woman herself, who possessed quick wit as well as faith, understood it. It is characteristic of Jesus' method that he never deals in exactly the same way with any two situations or individuals, but always in accordance with individual states and needs.

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FROM THE BORDERS OF TYRE AND SIDON THROUGH THE BORDERS OF DECAPOLIS AND OF MAGADAN (DALMANUTHA) TO BETHSAIDA JULIAS

- § 110. The Journey to Decapolis.....Matt. 15. 29; Mark 7. 31.
- § 111. Multitudes Come to be Healed of Various Diseases...Matt. 15. 30, 31.
- § 112. Healing of a Deaf Stammerer.....Mark 7. 32-37.
- § 113. Four Thousand Fed.....Matt. 15. 32-38; Mark 8. 1-9.
- § 114. Arrival at Magadan (Dalmanutha).....Matt. 15. 39; Mark 8. 10.
- § 115. Pharisees and Sadducees Demand a Sign, Matt. 16. 1-4a; Mark 8.

11, 12.

- § 116. On Sea of Galilee.....Matt. 16. 4b-12; Mark 8. 13-21.
- § 117. At Bethsaida: A Blind Man Healed.....Mark 8. 22-26.

§ 110. The healing of the Syrophœnician woman's daughter made it impossible for Jesus longer to remain in retirement in that part of the country, and so with the disciples he came "unto the sea of Galilee through the midst of the borders of Decapolis" (Mark 7. 31). "These words indicate an extended and somewhat circuitous journey, for the most part entirely outside of Jewish territory, and hence not a preaching tour, but one of retirement. From Sidon one road led across the Lebanon and Anti-Lebanon mountains, directly east to Damascus; another led southward to Cæsarea Philippi. The former road passes over the mountains at a height of 6,000 feet and crosses the Leontes River on a natural rock bridge. This is, perhaps, the road which Jesus took, going, if not actually to Damascus, at least into that region, and thence south, perhaps to Canatha, and westward again to the Sea of Galilee. If he followed the road to Cæsarea Philippi, he must have passed thence somewhat southeast in order to come to the sea through the midst of the Decapolis."¹

§§ 111-113. It is probable that the numerous healings referred to at this time, including that of the deaf stammerer, took place on the east side of the Sea of Galilee, toward the southeast, where the several cities of the Decapolis were located. Somewhere in the same neighborhood Jesus fed the four thousand. The similarity of this miracle to that of the feeding of the five thousand has been often noted. But there is good reason for believing them distinct, apart from the unequivocal statement of Jesus himself (see Mark 8. 19, 20). Andrews, who is always judicial, notes that there are radical differences between the two miracles "as to the number fed,

¹ Burton and Mathews, *Constructive Studies in the Life of Christ*, p. 148.

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the quantity of food, the quantity of fragments gathered up, the time the multitude had been with Jesus, and the events both preceding and following." It is also likely that many, if not most, of the four thousand were heathen from the east side of the lake, while the most of the five thousand appear to have come from the west side.

§ 114. From the eastern side of the lake Jesus, still seeking retirement, enters into a boat and sails, according to Mark, to the borders of Magdala (Revised Version, "Magadan"). According to Matthew, he goes into the borders of Dalmanutha. Neither Magdala (Magadan) nor Dalmanutha has been definitely located, though it seems clear that both names were used for the same place. "The borders of Magadan," says Edersheim, "must evidently refer to the same district as the parts of Dalmanutha." It seems likely that the conclusion reached by the editor of Baedeker will sooner or later be generally confirmed: "The miserable village of Mejdél (situated about the center of the west coast of the Sea of Galilee) is identical with Magdala."¹

§ 115. Again a deputation of Pharisees and Sadducees come and demand a sign. The dullness of soul, the willful blindness revealed in the repeated demands for a sign, caused Jesus great depression, for it is said "he sighed greatly in spirit." His reply was that to such a generation no sign would be given.

§ 116. He and his disciples again take boat. While upon the water he makes use of the disciples' failure to supply themselves with food to remind them in severe terms of their failure to appreciate the lessons contained in the miracles of the feeding of the five thousand and the four thousand. "Take heed," said he, "of the leaven of the Pharisees and of the Sadducees." The leaven here meant the "teaching, the principles taught or exemplified, which, like yeast, tended to transform men's character into likeness to itself." That truth which is represented by the leaven which a woman took and hid in three measures of meal represents the truth which is forever working in men's hearts and in society to bring them into likeness with the ideal kingdom of righteousness. The leaven of the Phari-

¹ "Just before reaching Mejdél we crossed a little open valley, with a few corn-fields and gardens straggling among the ruins of a village, and some large and more ancient foundations by several copious fountains, probably identified with Dalmanutha."—*Tristram*.

In His Footsteps

sees is a spirit of self-righteousness which develops hypocrisy and spiritual blindness. The leaven of Herod "is probably worldly, and especially political ambition."

§ 117. They land at Bethsaida Julias. Here a blind man is brought to Jesus, who makes use of a method in vogue at the time in order to strengthen the man's faith. Then, that the cure might not be advertised, and the plan for obtaining retirement defeated, Jesus sent the man home, commanding him "not even to enter the village."

FROM BETHSAIDA "INTO THE PARTS OF CÆSAREA PHILIPPI"¹

- § 118. Peter's Confession of Jesus, Matt. 16. 13-16; Mark 8. 27-29; Luke 9. 18-20.
- § 119. Jesus' Confession of Peter, Matt. 16. 17-19. (See Matt. 18. 18; John 20. 23.)
- § 120. Forbids Disciples Proclaiming Him as the Christ, Matt. 16. 20; Mark 8. 30; Luke 9. 21.
- § 121. Foretells His Death and Resurrection, Matt. 16. 21-28; Mark 8. 31-9. 1.
- § 122. Reveals Doctrine of Saving Life by Losing It, and Refers to Coming in Glory..... Luke 9. 22-27.

Still seeking retirement, Jesus with the twelve continues the journey northward from Bethsaida Julias. We do not know what road was taken, but it is probable that the



THE WATERS OF MEROM

Jordan was kept in sight most of the way. They passed the Waters of Merom, known also as Lake Huleh, a triangular basin of the Jordan from ten to sixteen feet in depth,

¹ Andrews believes that Jesus visited Jerusalem to attend the feast of the Dedication just previous to his journey to Cæsarea.

Third Period of the Galilæan Ministry

abounding in water fowl and having a dense jungle of papyrus on the north. Beyond this is a plain five miles in width. The Jordan is crossed at Dan, and just beyond is Banias, the ancient Baneas, which was enlarged by Herod's son, Philip, and given the name of Cæsarea, to which Philippi was afterward added. It is located at the foot of Mount Hermon, twenty-five miles from the Sea of Galilee, and is 1,150 feet above the level of the Mediterranean.



NEAR THE SITE OF CÆSAREA PHILIPPI

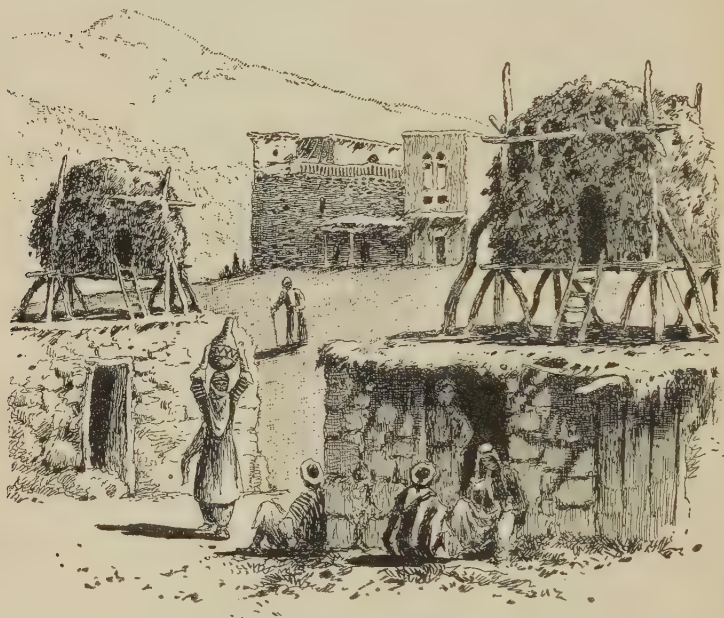
Right beside it there rushes forth the river Banias, one of the principal affluents of the Jordan.

§ 118. As Jesus and the twelve neared Banias, the conversation appears to have turned to the question that had so disturbed the country everywhere—who Jesus really was. To the question put by the Lord himself, “Whom do men say that I am?” various answers were forthcoming. At last he puts the matter directly—“Whom do ye say that I am?” Peter answers: “Thou art the Christ, the Son of the living

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God." It is inconceivable that had Christ himself been unconvinced of his Messiahship he would have allowed this answer to pass unchallenged. On the contrary, he says to Peter: "Blessed art thou, Simon, Bar-Jonah; for flesh and blood hath not revealed it unto thee, but my Father who is in heaven."

§ 119. Continuing, Jesus says: "And I in turn say



BANIAS (CÆSAREA PHILIPPI) SHOWING
BOOTHS ("TABERNACLES")

to you, your name is Peter—a Rock, and on this rock I will build my church, and the Powers of the Place of Death shall not prevail over it. I will give to you the keys of the kingdom of heaven. Whatever you forbid on earth will be held in Heaven to be forbidden, and whatever you allow on earth will be held in Heaven to be allowed."¹

¹ Translation, *Twentieth Century New Testament*.

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Perhaps no text of Scripture has been more debated than this. "It is the Papacy's grand proof-text; and it is surely no less than a tragedy, a pathetic evidence of human perversity, that on a saying of Him who combated the priesthood of his day even unto death, a new priesthood should have been built, more enduring than the old, more widespread in its dominion, and more malign in its influence."¹ The figure which Jesus makes use of is that of a building with himself as the builder. His Church is neither built upon nor constituted of abstract principles, but on living men who embody certain principles. Carrying out the thought of a building, we must think of the Church as being built on certain foundation stones, and these foundation stones, in turn, upon the rock. Strictly speaking, God himself is the Rock of the Church and of everything else that abides. God is the Rock referred to in the Sermon on the Mount, when Jesus warns his disciples and all men to build their houses—that is, their characters—upon the rock, not upon the sand. *Peter is undoubtedly the rock upon which the Church is built, for he has the imperishable honor of being, in point of time, the first Christian.* But in assigning him this place as the foundation stone of the Church, he cannot be given another place, that of a ruler who chooses, or allows the Church to choose, his successor. What sort of a building would it be that has its foundation stones removed at intervals and others put in their places? *If Peter is the foundation stone on which the Church is built, such he must remain, and no one can be suffered to take his place.* Pius X, in claiming Peter's place, is really denying to Peter his peculiar honor.

Peter was the first who saw and recognized and confessed Jesus as the Messiah. The other apostles afterward made the same confession and became foundation stones of the building which is the Church, and so with Peter were given authority to "bind" and to "loose," which is not an absolute power over men, not the power to determine arbitrarily who shall or shall not be saved, with an automatic indorsement in heaven—a monstrous doctrine—but the power to open, by their proclamation of the gospel message and their naming of the conditions of salvation, the doors of the kingdom of God to men. On Peter as the rock and the other apostles

¹ *The Days of His Flesh*, p. 262.

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as foundation stones the Church would be built. It is still in process of building. Every true Christian added to it helps to develop some part of the great structure which, in spite of time and circumstance, has prevailed and will prevail even against Hades, the world of death, whose "gates open to receive and hold fast the dead."

§§ 121, 122. At the proper moment Jesus gives a more definite statement than he had given of his true character and of his approaching death. Peter—his moment of inspiration having passed—goes so far as to take the Master aside and to rebuke him for speaking of death. A severe reply was necessary: "Out of my way, Satan, you are a hindrance to me; you look at things not in God's way, but in man's." Then to the disciples Jesus reveals what Matthew Arnold has well called the "secret of Jesus." He tells them that life, real life, is to be had only by losing or giving up life. This is a paradox, not a contradiction. Real life is that which is secured only by union with God, and this union is possible only as one gives up his selfish ideals and ambitions—what the average person calls his life—for the life of God, which is life indeed. And this he is to do in the spirit and for the sake of Christ. He must deny self, count it as though it were nought, take up his cross and follow Jesus. This may seem hard, but it is easier in the end than not to do it. *"For what shall it profit a man if he gain the whole world and lose his life?"*

FROM THE REGION OF CÆSAREA PHILIPPI TO MOUNT HERMON

§ 123. With Peter, James, and John, Jesus Goes Upon the Mount, Matt. 17. 1; Mark 9. 2a; Luke 9. 28.

§ 124. The Transfiguration. . . . Matt. 17. 2-8; Mark 9. 2b-8; Luke 9. 29-36.

§ 125. Comes Down from the Mount. Matt. 17. 9-13; Mark 9. 9-13.

§ 126. At the Foot of the Mount: Healing of the Demoniack Boy, Matt. 17. 14-20; Mark 9. 14-29; Luke 9. 37-43a.

§ 123. Following the conversation with the disciples about the secret of true living and his coming again in glory, Jesus, with Peter, James, and John, ascends "a high mountain apart." Tradition says that this mountain was Tabor, but Tabor is not a high mountain, nor is it located on the route on which we have every reason to believe Jesus and the twelve were at present journeying. On the other hand, Mount Hermon fulfills all the conditions of their journey, the principal one being the need of retirement.

Third Period of the Galilæan Ministry

§ 124. Having climbed the mountain to a sufficient height, and while praying, the Lord was "transfigured before them," and there appeared with him Moses and Elijah, Moses representing the law and Elijah the prophets. It was a wonderful moment, one which we cannot understand, but whose effect is suggested by Peter's saying, "It is good for us to be here." What Moses and Elijah said to Jesus on the mount we do not know, but the subject was the



MOUNT HERMON FROM THE CASTLE OF HUNIN

"decease which he was about to accomplish at Jerusalem" (Luke 9. 31). There, on the mount, Jesus was helped to prepare for his supreme trial, and the disciples were permitted to realize something of the wonderful personality of him whom they had chosen as their Lord and Master.

§§ 125, 126. The vision fades. Peter's request to prolong the scene is not granted. There is work to do. While



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the glory of God is manifested upon the mountain-top, there, at the foot, the disciples who had been left behind are vainly trying to work the cure of an epileptic boy. There is need of the presence of Jesus. To him, on his arrival, the father of the lad tells the sad story of his son's illness and the failure of the disciples to cure him. Then Jesus, grieving for the lack of faith so characteristic of the day—a lack revealed even by his chosen disciples—rebuked the evil spirit, and "healed the boy and gave him back to his father."

"Afterward the disciples came and privately asked him how it was they could not drive the spirit out. 'Because you have so little faith,' he answered; 'for, believe me, if only your faith is like a mustard seed, you can say to this mountain, "Move from this place to that," and it will do so; you will find nothing impossible.' " The disciples had lacked faith, but back of that lack of faith was lack of prayer. "During his absence on the mount they had employed themselves amiss, dreaming, perhaps, of the honors of the Messianic kingdom and debating about preëminence in it. They had refrained from prayer and had suffered the heavenly flame to burn low in their souls. And therefore they had failed. The spirit of the Lord had departed from them."

FROM MOUNT HERMON THROUGH GALILEE TO CAPERNAUM

§ 127. Again Foretells His Death, Matt. 17. 22, 23; Mark 9. 30-32; Luke 9. 43b-45.

§ 128. At Capernaum: The Coin in the Fish's Mouth Matt. 17. 24-27.

§ 129. A Child in the Midst. Matt. 18. 1-5; Mark 9. 33-37; Luke 9. 46-48.

§ 130. Warning Against Causing Men to Stumble, Matt. 18. 6-11; Mark 9. 38-50; Luke 9. 49, 50.

§ 131. Parable of the Sheep that Went Astray Matt. 18. 12-24; (Luke 15. 4-7.)

§ 132. On Forgiveness Matt. 18. 15-35.

§ 127. Passing through Galilee as secretly as possible, intent not on evangelization so much as instructing the twelve, Jesus again talks to the disciples about his approaching death. But again they fail to understand him.

§ 128. They reach Capernaum again. One of the collectors of the tax for the temple—a sum equal to about thirty cents, which was levied on every Jew over the age of twenty—came to Peter, at whose house Jesus was probably stopping, and inquired if his master did not pay the tax. Peter said, "Yes," and went to Jesus about it. Jesus put

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the matter to Peter in this way: "What is your own opinion, Simon? From whom do earthly kings take tolls or taxes? From their own sons or from the sons of other people?" "From those of other people," Peter answered. "Well, then," said Jesus, "their own sons go free." The meaning was that as kings do not take taxes from their own sons, neither should he be taxed for the support of his Father's house. But, in order that the collectors of the tax and other Jews might not misunderstand, Peter is told to go to the lake and cast a line, take the first fish he catches, open his mouth and take from it the shekel he would find there and pay the tax for himself and Jesus.¹

§ 129. In some way the disciples had got into a discussion over the profitless question who should be the greatest in the coming kingdom. Jesus' answer was to call a little child—it may have been Peter's—to his side, and then to say that his kingdom was made up only of the child-like (not, of course, the childish). In his kingdom, he said, the test of membership was the willingness to learn and to serve, not self-importance and aggressiveness.

John, as if to commend their own service, spoke of forbidding one who was casting out devils in Jesus' name, but would not follow them. Jesus' reply was, in effect, that whoever did his work in his name was a true disciple; in a word, that whoever was not *against* him was *for* him—a lesson all people and all ages need to lay to heart. Doing the work of Christ, in Christ's spirit, even if it is nothing more than the giving of a cup of cold water, is the one test of a true Christian.

§ 130. All those who are doing Christ's work in his name he calls his "little ones." To put anything in their way, even to rebuke them, as the twelve rebuked the man who was in Jesus' name casting out devils, is to commit a grievous sin. To such an one it would be better if a great millstone were hung about his neck and he should be cast into the depths of the sea.

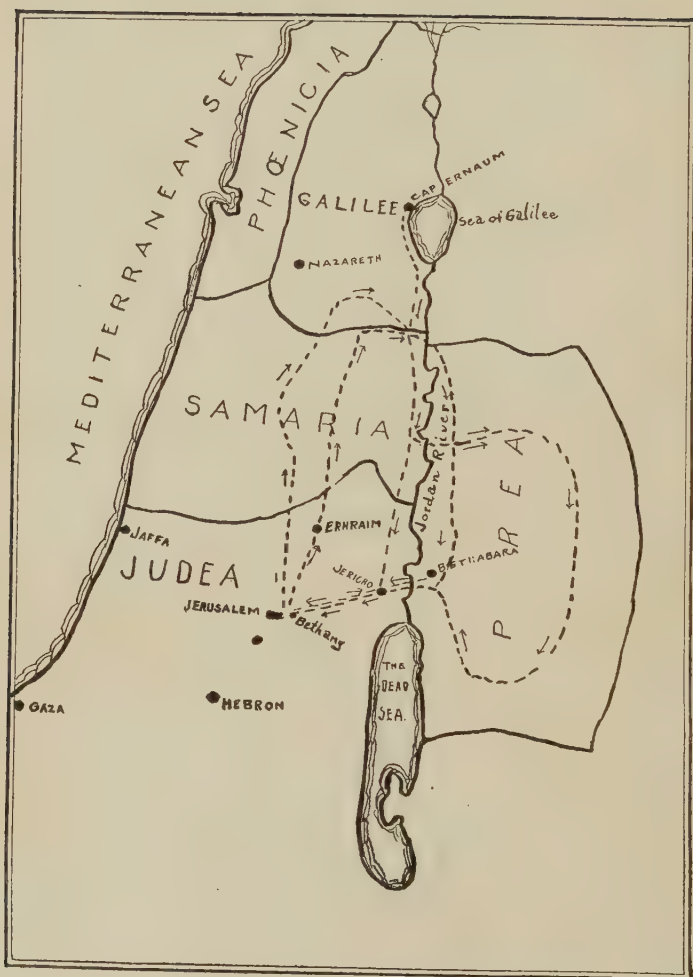
§ 131. "See that ye despise not one of these little ones."

¹ The author of *The Days of His Flesh* believes this was only a "piece of railery" on the part of Jesus, and was so understood by Peter. On the same matter Burton and Mathews say: "The coin in the fish's mouth is probably either an Oriental expression for the value of the fish caught, or a modification of words of Jesus which themselves had that meaning. That a coin was literally so found is not said, and such a miracle would be quite unlike the other miracles of Jesus."—*Constructive Studies in the Life of Christ*, p. 163.

Third Period of the Galilæan Ministry

God does not despise them, and man should not, no matter how insignificant they may appear. The true shepherd thinks more about his wandering sheep than he does about those who are safe in the fold. A true parent is more concerned about his erring child than about those who have never made a mistake. He does not love the prodigal more than the other children, but he is more concerned about him. And this, according to Jesus, is the way God feels. He does not permit any opportunity to pass without seeking to save the lost.

§ 132. That brings up the matter of forgiveness. Peter, still under the bondage of rules and custom, wants to know how many times he ought to forgive. Seven times appeared the limit of endurance. It is hard to forgive once. Seven times seems to him the very limit of forgiveness. Jesus' answer is that there is no limit. We are to forgive as often as there is need of forgiveness. Seventy times seven means an unlimited number of times. The true follower of Christ does not set boundaries to his affection, nor can he to his forgiveness. And when we think of the number of times God has forgiven us, how can we ignore that and be unforgiving?



LATER JUDÆAN AND PERÆAN MINISTRY

Capernaum—Jerusalem—Galilee—Peræa—Jerusalem—Bethany—Peræa—
Bethany—Ephraim—Jericho—Bethany

CHAPTER VIII .

LATER JUDÆAN AND PERÆAN MINISTRY

From the Final Departure for Jerusalem Until Passion Week

ITINERARY.—Capernaum — Jerusalem — Galilee — Peræa — Jerusalem — Bethany — Peræa — Bethany — Ephraim — Jericho — Bethany.

THROUGH GALILEE TO JERUSALEM

- § 133. Delays in Galilee: His "Brethren" Seek to Persuade Him to Go with Them to Jerusalem John 7. 1-9.
- § 134. He Goes to Jerusalem Secretly John 7. 10.
- § 135. Teaching During Feast of Tabernacles—Is Much Opposed, John 7. 11-52.
- § 136. (Woman Taken in Sin) ... (John 7. 53-8. 11.)
- § 137. Discourse on the Light of the World John 8. 12-30.
- § 138. Discourse on Spiritual Freedom John 8. 31-36.
- § 139. Controversy Over Who Are the True Children of Abraham, John 8. 37-59.

§ 133. WHILE Jesus was at Capernaum, one of the great feasts of the Jews was at hand—the feast of tabernacles, as it was called. It began on the twenty-third of September and lasted for a week. It commemorated the journey of the Israelites from Egypt to Canaan. During the period of the feast the people lived in booths.

The brothers of Jesus, though they did not believe he was the Messiah, sought to have him go up with them to Jerusalem to the feast and to declare himself in a public way. They said, in substance, that no one ought to make such claims as he did without making himself known to the great men of the nation. Jesus replied that his time had not yet come to do what they had proposed. *They* could go to Jerusalem and be perfectly safe, because the world did not hate *them*—a severe but perfectly courteous reference to their colorless characters and lives.

§§ 134, 135. A little later Jesus went up to Jerusalem, not with a large company but in a quiet way with the twelve. In the midst of the feast, Jesus being in the temple, he spoke with so much wisdom as to cause the Jews to ask how he knew letters—meaning rabbinical knowledge—having never learned. Jesus replied that his teaching was not his but

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God's, and then he used those words, which represent the key to all spiritual truth: "He that willeth to do his will shall know of the teaching" (John 7. 17). "Do what you believe is right," Jesus says, in effect, "and you will understand the deeper truths of life—of man's life and God's."

In the eighth, or "great day," of the feast, Jesus invited the people, as he had invited, at the well, the woman of Sychar, to come unto him and drink—meaning that in him every thirsty soul would find satisfaction.¹

§ 136. The matchless story of the sinful woman, whom the scribes and Pharisees were about to stone, is not found in the important manuscripts of this Gospel, but it is probably historical. "It illustrates the tenderness and chivalry of Jesus, as well as his appeal to the consciences of the woman's adversaries."

§ 137. Again Jesus refers to himself as the light of the world. The reference was doubtless suggested by "the lighting of the four great candelabra in the Court of the Women." The Jews' reply was that, as Jesus was speaking for himself, his testimony was not true. Jesus answers that his testimony is true, because he knows where he is from and where he is going; besides, the Father, whom they do not know, bears witness of him. He also declares that he is going away, and that they cannot follow him, but will die in their sins.

§§ 138, 139. To those who had begun to believe on him, but whose faith was not yet perfect, Jesus said that if they would abide in his word—follow his teaching—they would be his true disciples. They would know the truth, and the truth would make them free—free especially from sin, which is the hardest of all taskmasters. To those who did not believe, but were seeking to kill him, Jesus says they cannot claim God, or even Abraham, for father, for if either was their father they would do the works of their father. Manifestly, however, it must be the devil who is their father, since they do the devil's work. With such words Jesus sought to answer their various charges and excuses. When he finally said that he existed before Abraham, their

¹ "On each day of the feast of tabernacles, except the last, water was brought in a golden pitcher from the Pool of Siloam."—Burton and Mathews, *Constructive Studies in the Life of Christ*, p. 170.

Later Judæan and Peræan Ministry

anger had no bounds, and they picked up stones to stone him, but he hid himself from them.

At this point we meet one of the most puzzling problems of Jesus' entire ministry. Following the account of the would-be assault upon him and his departure from the temple, John records the story of the healing of the man born blind (chapter 9), and the account which Jesus gives of himself as the Good Shepherd. Immediately following



is the statement that "it was the feast of the dedication, and it was winter." But the attempt to stone Jesus occurred in connection with the feast of tabernacles. Between that feast and the feast of dedication there was an interval of more than two months. *Where did Jesus spend these two months?* The author of *The Days of His Flesh* simply says that "amid such controversies [as those just referred to in the temple in connection with the feast of

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tabernacles] the days sped by," but this is pure assumption. Sanday, in his able article on "Jesus," in *Hastings' Bible Dictionary*, answering the question whether Jesus did not return to Galilee and continue his ministry there, following his attendance on the feast of tabernacles, says, "It does not seem so," and yet he recognizes the difficulty of harmonizing the visit to Jerusalem at the feast of tabernacles with the "solemnity" of the leave-taking of Galilee recorded by Luke (9. 51). Moreover, according to both Matthew and Mark, this solemn leave-taking of Galilee is followed by the Lord's departure into the country "beyond Jordan"; that is, Peræa. (See Matt. 19. 1, 2; Mark 10. 1.) Andrews concludes a long discussion of the subject with these words: "We must reject, then, the arrangement which denies any return to Galilee after tabernacles."¹ In Andrews' arrangement he puts the visit to Jerusalem at tabernacles just before the journey to Cæsarea Philippi and the transfiguration. All that can definitely be said is that the matter is uncertain. For the present the order of events as outlined by Stevens and Burton is adopted as being, on the whole, the most reasonable. That arrangement, in brief, is that following the events connected with the feast of tabernacles, Jesus went north to Galilee with the twelve, not for any extended ministry, but, rather, to give it a solemn farewell, and then crossed the Jordan to the province of Peræa, where he remained until the time of the feast of dedication drew near, when he again visited Jerusalem.

FROM JERUSALEM TO GALILEE—THENCE BY WAY OF SAMARIA TO PERÆA

- § 140. The Final Departure from Galilee, Matt. 19. 1, 2; Mark 10. 1; Luke 9. 51-56.
§ 141. Jesus Names the Conditions for Following Him, Matt. 8. 19-22; Luke 9. 57-62.
§ 142. Mission of the Seventy..... Luke 10. 1-24.
§ 143. Parable of the Good Samaritan..... Luke 10. 25-37.

§ 140. There is nothing in the Gospels which would indicate the direction of the present journeying, and we can only surmise that, leaving Jerusalem, Jesus and the twelve went directly northward to the borders of Galilee, where

¹ See his discussion, *Life of Our Lord*, pp. 369-379.

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that province joins Samaria, then eastward toward the Jordan, which was crossed some distance above Jericho. We know nothing of the places visited, and, of course, do not know where the events named took place.

While passing through Samaria Jesus and the disciples entered a village whose population was so bigoted that they would not receive the messengers sent ahead, for the reason that they were understood to be traveling toward Jerusalem—a spirit that so angered James and John that they wanted the Lord to call down fire from heaven to consume the bigoted villagers.

§ 141. While journeying three men appear, each of whom claims to want to follow Jesus. "To the first, . . . who was in danger of taking impulsively a step the significance of which he had not considered, Jesus points out the cost and seriousness of discipleship; to the second, its paramount claims; to the third, the danger of irresolution and the need of prompt decisive choice."¹ It does not seem possible that the man who said, "Suffer me first to go and bury my father," meant to imply that his father was already dead, but that he was old and possibly feeble. The man may have meant simply that his father was in delicate health and could not live very long, and he asked merely to return to his father and remain with him until he died and was buried, when he would come and follow Jesus. "It is told that when a youth was counseled by a Syrian missionary to complete his education by traveling in Europe he answered, 'I must first bury my father.' His father was in excellent health, and the youth meant merely that domestic duties had a prior claim. Jesus did not make light of those sacred duties, but he declared that the claims of the kingdom of heaven are paramount, and those to whom the heavenly call is addressed must obey it at every hazard, considering that, 'if they venture all for God, they engage God to take care of their concerns.'"²

The man who asked to be allowed to return home and say farewell to his people was told that no man having put his hand to the plow and looking back was fit (literally, "well-placed," meaning, "useful") for the kingdom of heaven. Then Jesus makes use of a familiar proverb which

¹ Burton and Mathews *Constructive Studies in the Life of Christ*, p. 178.

² *The Days of His Flesh*, pp. 91, 92.

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was well understood. The plow of Palestine is made of one handle, and no one can use it unless he gives it his undivided attention. In case this man should go back to his home he would probably be persuaded by his relatives and friends to remain with them and so the "heavenly vision, which comes to a man but once and quickly fades," would be forgotten.

§ 142. The sending out of the seventy, "two and two before his face into every city and place whither he himself would come," and the instruction he gave them, indicate that he had planned an extensive evangelistic preaching tour, chiefly, it would seem, in Peræa, where there were



AN ORIENTAL WALLET

many Jews, a good portion of whom, we may suppose, had never heard the gospel from Jesus' own lips. The seventy messengers, who correspond to the seventy elders whom God commanded Moses to appoint, were told to carry no purse, no wallet, no shoes,¹ and to salute no man by the way. This direction was given them because their work must be done as quickly as possible. It was quite in accordance with the custom of the time for them to depend on the hospitality of those with whom they labored. The command to salute no man by the way involved no discourtesy. It probably meant that "the disciples, urgently pressed on their errand, were simply, when accosted with the conventional salutations of 'Peace be with thee!' to reply, 'On thee be peace!'" and not to spend time for the more formal inquiries after their respective families, the interchange of gossip, etc. "But when they enter a house the salutation has a much deeper meaning. It is a message of peace to the family, an offer from a messenger of the Divine One. If so recognized, and not treated as a mere formal courtesy,

¹ "The purse is a small leather bag, hung round the neck by country folk but concealed in the folds of the voluminous girdle worn by townsmen. It contains the owner's money and other valuables. . . . The scrip is a bag of larger dimensions, slung across the shoulder over the outer garment, generally made of leather, but in the case of the poorest, of flexible matting, in which provision for the journey — usually olives, dried figs and thin barley cakes rolled up or folded square — is carried. The word for shoes is different from that of sandals. . . . Shoes, or, rather, as we would call them, slippers, have upper leathers and heels, and are made of softer material than sandals, which are simply soles of undressed hide."—*H. B. Tristram*.

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the bearers of peace will be received, and the son of peace will be found in that house."

§ 143. On this journey "a certain lawyer," or, rather, scribe, "tempting," or testing, him, brought forth from Jesus the beautiful parable of the good Samaritan, which is the finest possible answer to the question, "Who is my neighbor?" My neighbor is the one who needs me and whom I can help. The way from Jerusalem to Jericho is still infested with thieves, and he would be the best kind of a good Samaritan who would not only help the man fallen among such persons but would rid the road itself of robbers. This suggests how we of to-day can be "neighbors" to our fellow men by removing those influences which break their health and try their endurance beyond their powers of recuperation. The good Samaritan of to-day will seek to remove all the causes which tend to make robbery on the road leading down from Jerusalem profitable either to the robbers or to those who are charged with the policing of the road.

FROM PERÆA TO BETHANY AND JERUSALEM

§ 144. At Bethany: At Home of Martha and Mary..... Luke 10. 38-42.

§ 145. At Jerusalem: Healing of Man Born Blind..... John, Chapter 9.

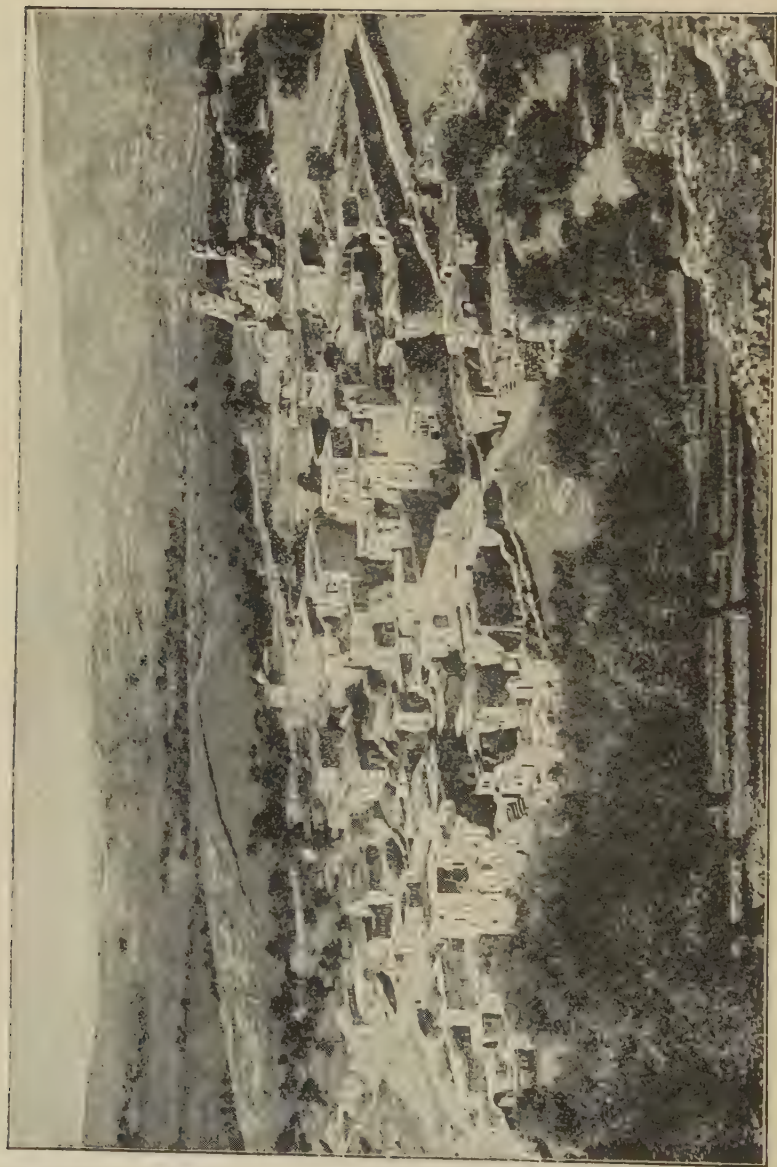
§ 146. Discourse About the Good Shepherd..... John 10. 1-21.

§ 147. Jesus Attends Feast of Dedication..... John 10. 22.

§ 148. Answers Jews Who Want Him to Say Plainly if He Is the Christ, John 10. 23-38.

§ 149. They Seek to Take Him..... John 10. 39.

§ 144. According to the arrangement which connects Jesus' visit at the home of Martha and Mary and the other events associated with his attendance at the feast of dedication, there is necessarily a break in his ministry in Peræa—a few days' delay while he is visiting Jerusalem. He undoubtedly crossed from Peræa to Judæa at the ford of the Jordan near Jericho, and took the road from Jericho to Jerusalem, over which we have already passed, making his headquarters, we may suppose, at Bethany, which is referred to by Luke as a "certain village," still existing under the name of El-Azariyeh, a miserable hamlet of about forty hovels inhabited by Mohammedans. It lies about two miles from Jerusalem, on the Jericho road, and is surrounded by numerous fig, carob, almond, and olive trees. It is entirely shut off from the sight of Jerusalem by the



BETHANY

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Mount of Olives. Its retired position, and the fact that it was the home of his good friends Mary, Martha, and Lazarus, whose house the ignorant inhabitants would have us believe still stands, sufficiently account for its being a popular resort of Jesus.

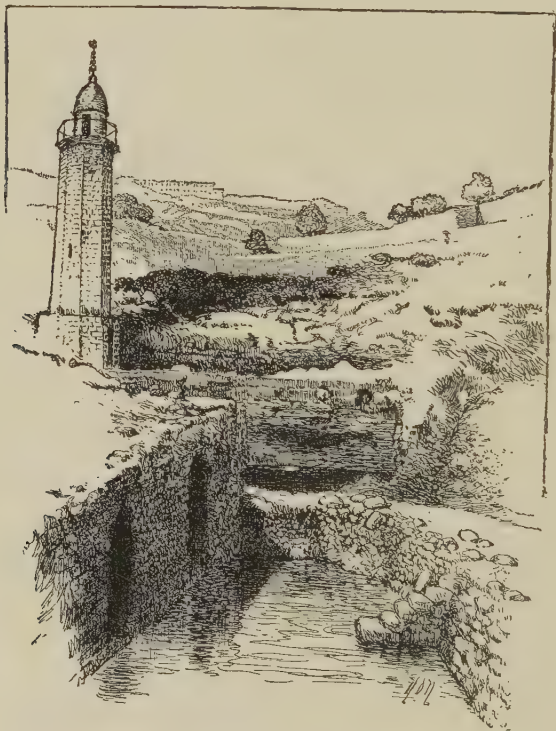
We are not informed how Jesus came to know this family so intimately. There is a belief, championed by Hengstenberg, which goes back to early times, that Mary, the sister of Martha and Lazarus, Mary Magdalene and the sinful woman mentioned by Luke (7. 36-50), are one and the same person. Smith, in *The Days of His Flesh* (pp. 202-211), writes with much eloquence in favor of this view. His argument is weighty if not conclusive. For one thing, it explains Mary's devotion and understanding of Christ, and particularly her desire to sit at his feet and hear his teaching. Mary's sister, Martha, was also a devoted friend of Jesus, but her friendship took the form of practical ministry rather than spiritual contemplation. She came to believe that the Lord needed food for his body more than he needed sympathy and understanding. In her efforts to please, she becomes irritable, and is gently rebuked by the Lord with the suggestion that "but few things are needful, or one" (doubtless a reference to the meal she was preparing), and that Mary had chosen that—the good part—that is, the part of the learner of his teaching.

§ 145. Some time during this period Jesus healed the man born blind. It was the belief of the Jews of the time that every misfortune was in some way God's punishment for sin. Jesus tells them that this is not a correct way of looking at the matter; that this man's blindness, for example, was in order that "the works of God should be made manifest in him." The Lord's smearing of the man's eyes with clay would seem perfectly natural to the Jews, as that was a common prescription for eye troubles in that day. Jesus probably made use of it as a means of aiding the man's faith, and, possibly, as has been suggested, to satirize the methods of Israel's teachers, who are, in another place, referred to as "blind guides." The Pool of Siloam still exists, known as Ain Silwan. It is located outside the walls on the southeastern part of the city.

The replies of the blind man, now restored, to the Pharisees are remarkably apt. When they tried to convince

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him that Jesus was a sinner, the man really closed the controversy with the well-known words, so expressive of the truth of Christian experience, "One thing I know, that, whereas I was blind, now I see." When they tried to frighten him with the charge that he was a disciple of Christ, and they did not know where Christ came from, the



AIN SILWAN (THE ANCIENT POOL OF SILOAM)

man retorted by saying that it was very remarkable that they should be ignorant of one who had the power to open the eyes of the blind, when it was conceded that no one could do such things unless the power was given to him of

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God. That was the last straw. "You," they replied, "are totally depraved; and is it for you to teach us?" So they put him out.¹ Jesus, hearing of this, revealed himself to him as the Christ, and the man believed.

§ 146. Then, possibly directly to the man, Jesus likened himself to the good shepherd who knows his sheep and who is known by his sheep. A man may be cast out of every human organization, out of the Church itself, but that cannot really harm him, if he belongs to the flock of the Good Shepherd. There are false shepherds, but they can easily be detected by their running away when they see danger approaching. The true shepherd brings his sheep through the door into the sheepfold, and there defends them against every enemy, even to the laying down of his own life for them.

§ 147. According to the order of events as related by John, Jesus now attends the feast of dedication. This feast was instituted by the great Jewish leader and reformer, Judas Maccabæus, in B. C. 164, to commemorate the purifying of the temple after its profanation by the emperor, Antiochus Epiphanes. The feast lasted eight days, commencing on the twenty-fifth day of the month Chislew, which corresponds to portions of our months of November and December.

§§ 148, 149. One day Jesus was walking in the so-called Solomon's Porch, the colonnade on the east of the temple, when he was stopped by certain Jews and asked to say plainly if he was the Messiah. Jesus' reply was, in effect, what he had declared in the story of the good shepherd. Let them judge him by his works. He warns them, however, of their inability fairly to judge him or his works because of their spiritual blindness. If they were his sheep, if they could see, they would recognize him at once as one with the Father. The Jews then took up stones to stone him. When he asks for which one of his works they seek to kill him their answer is that it is not for his works but for his words, for calling himself the Son of God. Jesus then refers them to *Psa.* 82. 6, where men are referred to as "gods." Why, then, do they find fault with him for claiming a title to which his works so richly entitle him? Why

¹ "Out of the synagogue, or, in modern phrase, excluded him from the Church." — Burton and Mathews, *Constructive Studies in the Life of Christ*, p. 183.

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will they not believe his works? But they are too angry to listen, and seek to take him.

FROM JERUSALEM TO PERÆA

- § 150. Departure from Jerusalem... John 10. 40.
- § 151. Many Seek Him at Bethabara... John 10. 41, 42.
- § 152. Discourse on Prayer... Luke 11. 1-13 (Matt. 6. 9-13).
- § 153. Answers Charge of Being in League With Beelzebub... Luke 11. 14-23;
(Matt. 12. 22-33; Mark 3. 22-30).
- § 154. Discourse on Method of Unclean Spirit... Luke 11. 24-26; (Matt. 12.
43-45).
- § 155. Blessed by "a Certain Woman"... Luke 11. 27, 28.
- § 156. Answer to Those Seeking a Sign... Luke 11. 29-32; (Matt. 12. 38-42).
- § 157. Discourse on Letting One's Light Shine... Luke 11. 33-36.
- § 158. Answer to Pharisees and Others Regarding Outward and Inward Right-
eousness... Luke 11. 37-54.
- § 159. Warnings Against Worry and the Pursuit of Wealth... Luke 12. 1-21.
- § 160. Teaching About Trust in God... Luke 12. 22-34.
- § 161. Teaching About Faithfulness in Service... Luke 12. 35-48.
- § 162. Predicts Divisions on Account of His Teaching... Luke 12. 49-53.
- § 163. Judgment in Forecasting the Future... Luke 12. 54-59.
- § 164. Discourse on Repentance... Luke 13. 1-9.
- § 165. The Woman Healed on the Sabbath... Luke 13. 10-21.
- § 166. The Question Whether Few are Saved... Luke 13. 22-30.
- § 167. Reply to Warning Against Herod... Luke 13. 31-35; (Matt. 23. 37-39).
- § 168. Discourse at a Chief Pharisee's House on the Right Use of the Sab-
bath, Humility, the Great Supper... Luke 14. 1-24.
- § 169. Discourse on Counting the Cost... Luke 14. 25-35.
- § 170. Parables of the Lost Sheep, Lost Coin, and Prodigal Son, Luke 15.
1-32.
- § 171. Parables of the Unrighteous Steward and Dives and Lazarus, Luke 16.
1-31.
- § 172. Discourse on Sin and Forgiveness, and Faith and Works, Luke 17.
1-10.

§§ 150, 151. According to John's account, Jesus, immediately following the attack upon him at the feast of dedication, "went away again beyond Jordan into the place where John was at the first baptizing." That place was Bethabara, sometimes called Bethany, which must not be confused with the village of Mary and Martha. Bethabara has already been located across the Jordan from Jericho. There many came to him, and a goodly number believed.

How long the ministry to Peræa lasted we can judge only by the fact that between the feasts of dedication and the passover there was an interval of about four months. Possibly three of these four months were spent in Peræa.

§ 152. Somewhere in the province—we cannot locate

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definitely any of the Peræan teachings or events—the disciples asked Jesus to teach them how to pray, “even as John also [following a custom of the rabbis] taught his disciples.” In response to this request, Jesus gave them what is known as the “Lord’s Prayer,” but would better be called the model prayer, since it was given, not as the prayer the Lord himself used, nor, indeed, to be used exclusively by his disciples, but simply as a model both in respect to the spirit and content of all prayer. How brief and simple it is, and yet how comprehensive! “When ye pray, say, Father.” Whoever cannot say “Father,” from the heart, cannot really pray at all. “Hallowed be thy name.” Whoever cannot or will not reverence the name of God cannot pray. Irreverence is the crying evil of our time, and until there is a reform here there can be no revival of religion worthy the name. As to what we should ask for, Jesus indicates in the request, “Thy kingdom come.” This is the great thing. He who does not make that first in his thought and effort has not yet learned the mind of Christ, and, of course, has not learned how to pray. It is well to ask for daily bread, but only after praying for the coming of that kingdom which gives significance to material blessings. “Daily bread” is of value only for its relation to the kingdom of God. We are told to ask for God’s forgiveness only when we are prepared to forgive others. Indeed, God’s forgiveness of us can become effectual only as we have the spirit of forgiveness. The prayer not to be led or brought into temptation does not imply that God ever tempts anyone to sin, but only tries them for their good, and men should pray only that trial shall not be too great for their power to resist.

The parables about prayer simply illustrate Jesus’ thought about the great matter. The point is not that God has to be coaxed in order to be persuaded, as many have been taught to believe, but that if persons naturally reluctant to grant a favor are persuaded to do so by importunity or coaxing, *how much more* will our heavenly Father, who never sleeps, and whose love is infinitely greater than that of any earthly father, give good things to them that ask him.

§ 153. It will be noted that the charge recorded by Luke as having been made here in Peræa is similar to that made

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in Capernaum and recorded by Matthew (12. 22-33), as is also the reference to the miracle which precedes the charge. As noted in the comment on Matthew's account, this repeated saying does not necessarily prove that the evangelists were mixed on their dates, but that the charge was made here in Peræa as there in Capernaum by the same kind of people who had to be answered substantially in the same way. This will apply to other similar "repeated sayings" of Jesus.

§ 154. The reference to the evil spirit that, leaving a man for a season, returns with other spirits, causing the last state of the man to be worse than the first, clearly suggests a "familiar moral tragedy," represented in our day by individuals and communities that trust only to outward reformation, but not to the grace of God.

§ 155. To the woman who voiced her admiration of his words, calling down a blessing on the one who bore and suckled him, Jesus replied with a blessing on those who hear and keep the word of God.

§ 158. Invited to dine at a Pharisee's house, Jesus sat down without having first "washed," which means not that his hands were uncleansed, but that he had not observed the religious ceremony of washing the hands which the rabbinical law required both before and after eating. Jesus tells his host and others present of the need of keeping the heart pure, and of being kind rather than of giving so much attention to matters that concern only the outside. Then more directly he charges the Pharisees with being over-careful about collecting tithes on such small things as "mint and rue and every herb," and passing over "judgment and the love of God," loving "the principal seats in the synagogues and salutations in the market places." They are like receptacles for dead bodies which appear not, which men walk over and know it not. And the "lawyers"—professional interpreters of the Jewish law—are no better, for they put burdens on people which they will not themselves touch, they build beautiful tombs to the prophets whom their fathers murdered (and whom they would treat in the same way if living, he implies), they take away the key of knowledge, not entering in themselves and hindering others from entering.

§§ 159, 160. A great multitude had come together, so

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that the people were trampling one another, but Jesus addresses himself to his disciples. He warns them against the leaven—that is, the hypocrisy—of the Pharisees, assuring them that there is nothing covered which will not be uncovered, and nothing secret which will not become known. The truth which he has spoken, the truth which they shall speak, will yet be proclaimed on the housetops. They are not to fear what men can do to them, for men cannot kill the soul, which is the true self. God, who cares even for sparrows, and counts the hairs of their heads, will care for them. Let them remember that whosoever acknowledges Christ before men will be acknowledged by Christ before God and the angels. They are not to be anxious about what they shall say before hostile courts or magistrates, for the Holy Spirit will tell them at the moment what they ought to say.

To the man who asked Jesus to tell his brother to share certain property with him came the answer that he is not a judge in such personal matters. That would be an endless task, with no one satisfied in the end. The great thing was to be free from covetousness—from inordinate desire of other people's goods, or even for material things. There is danger lest everyone who is not rich toward God will become like the man who wanted to pull down his barns and build greater, his whole thought centering on his possessions. Such a man is lost. But even good people are in danger of being overanxious about the things of this world. Look at the birds and the flowers that flourish without worry. Anxiety for food and clothing is characteristic of the heathen; it should not be named among the disciples of Christ.

§ 161. On the other hand, we should not be idlers in the vineyard. We should work but not worry. We should seek the kingdom and seek souls for the kingdom. We are to watch. We are to be like faithful and wise stewards who are set over their masters' households, being obliged to give a full account of their stewardship. The day of reckoning may be delayed, but the master will surely return, and woe be to him who is not watching—that is, not serving according to his master's commandment. As to one's responsibility, that is to be measured by his ability and opportunity: "To whomsoever much is given of him shall much be required."

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§ 162. The reference to casting fire on the earth is in perfect harmony with Jesus' teaching about peace. He is the prince of peace; where his teaching is accepted and followed there will be peace and good will among all men, but so long as men are under the control of another master or other masters than himself, there will be war. It is in that sense that he speaks of himself and his teaching causing division—father against son and son against father.

§ 163. As to the saying recorded in Luke 12. 54-59, "Jesus appeals to men to use the same insight in regard to the kingdom of God and his own teaching that they are accustomed to use in forecasting the weather."

§ 164. The reference to the terrible sufferings of the Galilæans raises the question of the relation of sin to suffering. Jesus' teaching on this head is that "exceptional suffering is no proof of exceptional sinfulness," a doctrine widely held among the Jews of the time. Indeed, it is a common error that suffering is a penalty for sin. It is doubtless a penalty for some one's sin, some time, somewhere. The mistake is in thinking that the one who suffers is the one who sinned, when the truth is that it may be the sin of society or of remote ancestors. The fall of the tower in Siloam, referred to by the Lord, may have been due to the faulty construction of its builders or to the tooth of time. Whatever was the cause of its fall, and the consequent death of the eighteen men, that is of secondary importance compared with the need of repentance and belief of the gospel.

To bring home the thought of the impending destruction of the unrepentant nation, Jesus relates how a fig tree was several times spared in the hope that it would in time bear fruit. But if fruit did not appear, the tree would be cut down. So it is with people and nations.

§ 165. At some place not named a crippled woman came to Jesus for healing. He said to her, "Woman, thou art loosed from thine infirmity." It was a significant expression. To those who protested against the cure, on the ground that it was the Sabbath day, Jesus referred to their *loosing* of their oxen from their stalls and leading them away to watering. Here was a woman who had been bound for eighteen years. Ought not she, a daughter of

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Abraham, so much more valuable than an ox, to be *loosed* from her infirmity on the Sabbath?

§ 166. While Jesus journeyed through various cities and villages toward Jerusalem, some one asked him if the number of the saved would be few. He referred to the question as too trivial for an answer. The important fact, he says in effect, is that many will *seek* to enter in, but shall not be able. Why? Because they do not *strive*. According to a proverb of the time, "All noble things are difficult." No one gets a sound education by simply wanting it; it must be worked for. Salvation is the most valuable thing, hence it should be sought with the whole heart.

The kingdom of God, in point of fact, is like a marriage feast; many are called to it, but the door will not always be open for stragglers. It will be shut, and then those who did not enter in time will be shut out. This parable, like many others, was directed particularly to the Pharisees who would not receive him as the Messiah.

§ 167. The warning against Herod locates the place where Jesus is teaching as either Galilee or Peræa, both of which were under Herod's jurisdiction. The connection is in favor of Peræa as still the scene of his present ministry. The Pharisees evidently desired Jesus to leave his present comparatively safe surroundings for Judæa, where they could more easily make 'way with him. Jesus' reply is to the effect that he will continue to carry on his work according to his own plan, which will ultimately take him to Jerusalem. Until the time is ripe for that he will stay where he is, for it is not possible that a prophet would perish anywhere *outside* of Jerusalem—a remark which suggests the deadly opposition to him in that city. The lament over Jerusalem "contains the very essence of pathetic wistfulness," and is a parallel passage to Matt. 23. 37-39. The reference to their not being able to see him until they should say, "Blessed is he that cometh in the name of the Lord," may refer to his coming so-called triumphal entrance on the Sunday before his crucifixion.

§ 168. Jesus is invited to a feast at the home of an influential Pharisee. His every movement is closely watched. Before him sat a man with the dropsy. Jesus asked the Pharisees if it was lawful to heal the man on the Sabbath. They well knew that, according to the rabbinical

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law, it was allowable to heal on the Sabbath, provided the patient's life was in danger. Apparently, this man's life was not in immediate danger; nevertheless, "they held their peace," convinced, doubtless, that nothing they could say would prevent Jesus from carrying out his own convictions of what was right, even when custom interposed. Jesus healed the man, and then turning to his critics asked which one of them having an ox or an ass fall into a well would not pull him out on the Sabbath day. Their silence showed their practical conceding of the matter to Jesus, the



"THE MAIMED, THE HALT, AND THE BLIND"

argument being that if it is right to save an animal, it must be right to save a man, on the Sabbath.

Observing the eager crowding of the guests at a feast to get as near as possible to the host, Jesus speaks of the value of humility. His illustration reveals the law that sooner or later he who exalts himself shall be brought low, while he that humbleth himself shall be exalted. By humility, however, Jesus never countenances servility or a disposition to represent oneself as something less than he is.

Another illustration of the same truth is now addressed

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to the host, possibly with a view of commending him for his custom of inviting the poor to his feasts. Jesus says when you make a dinner do not make a practice of inviting only your friends, relatives, and rich neighbors,¹ for the reason that if you have only your own class with you, you will



“THE STREETS AND LANES OF THE CITY”

come to expect similar favors from them, and so you will be corrupted. By inviting the poor, who cannot return your favor, you will receive the reward of the unselfish—a place in the kingdom of God.

¹“Do not habitually call.’ It is the exclusive invitation of rich neighbors . . . that is forbidden.”—Plummer, *International Commentary*.

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That reference to the kingdom leads one of the guests to say: "Blessed is he that shall eat bread in the kingdom of God," implying that he and his associates would, as a matter of course, be members of that kingdom. Jesus replies with a parable designed to show that only those



"THE HIGHWAYS AND HEDGES"

shall eat bread in the kingdom who actually accept the invitation. The parable reveals the Oriental public feast. A certain man had arranged to give a great dinner and invited many. When everything was ready, in accordance with custom, he sends a second invitation. But one after another made an excuse, which meant that they did not

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want to attend. The giver of the feast, on hearing these excuses, was very angry, particularly as the failure to respond to his first invitation was equal to an acceptance. The dinner is ready and the matter is pressing. A servant is sent out again to invite the poor, the crippled, the blind, the lame, and when these did not fill the banqueting room, the people of the roads and hedgerows—what we would call tramps—were told to come, and by their coming proclaim the fact that in the host's eyes they were better than those who had refused the invitation. "It is another premonition of the impending judgment. The denizens of street and alley were Israel's outcasts, the taxgatherers and sinners who made so ready a response to Jesus; and those outside the city who wandered on the highways and sheltered beneath the hedges—who were they but the Gentiles?"

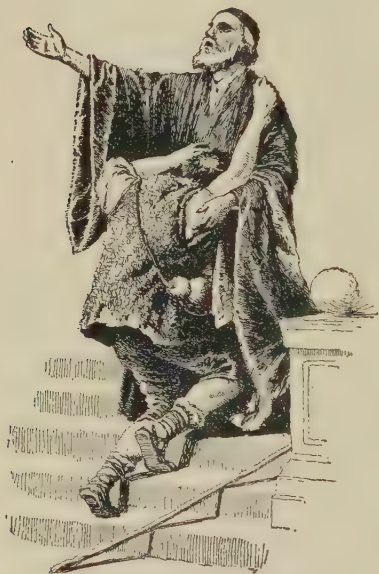
The parable of the great feast and similar teachings were apt to encourage the multitude to think they would become members of the new kingdom as a matter of course. Jesus seeks to correct any such impression by showing that no one can be his follower without effort and sacrifice. Four conditions have been named as included in this teaching: (1) The cross is to be borne; (2) the cost is to be counted; (3) all possessions are to be renounced; (4) the spirit of sacrifice is to be maintained.

§ 169. The reference to hating one's father and mother and other relatives should not be misunderstood, as it will be if taken literally. The word "hate" is used simply for rhetorical emphasis. He who taught that we should love all people, even our enemies, could not mean that anyone should really hate his own family, much less that this attitude was necessary in order to be a disciple. He meant that those who would be his followers must choose him first, no matter what might be the consequences. The carrying of one's own cross "would be a familiar picture to many of Christ's hearers. Hundreds had been crucified in Galilee for rebellion under Judas the Gaulonite."

§ 170. The criticism of the Pharisees and scribes on account of Jesus' regard for the taxgatherers and the godless, occasions the telling of the three so-called "parables of grace." They were spoken for the encouragement of penitent sinners and to rebuke those who would turn them away unpardoned, on the ground that they were undeserving

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of pity. The three parables are intimately related, each one showing, among other things, how certain classes of men become "lost"; that is, become separated from God, unable for one reason and another to find the way back to him. There is, first of all, the lost sheep, which loses its way through ignorance, or, to put it stronger, through stupidity; second, the lost coin, that rolls away from its owner as a matter of course; and, third, the lost son, who deliberately leaves his father, because of his love



"HE WAS LOST, AND IS FOUND"

of wandering, and becomes "lost" in a far country of sensual pleasure. The sheep was found by going into the wilderness after it, the coin by diligent search in the room, and the son by the drawing power of love. In each case the finding of the lost is followed by a period of rejoicing. Thus Jesus taught both the sinner and the critic that God is always seeking those who have become "lost" from him, and that there is infinite joy in his own heart and among the angels over those who have been found and restored.

§ 171. And now come two parables—the first addressed to the disciples, the second to the Pharisees—on the subject of the right use of wealth. The first cites the custom of rich men employing stewards to look after their estates. The particular steward referred to did not deal honestly with his master, and is about to be discharged. He at once lays shrewd plans to help himself as much as possible by securing the favor of the tenants of the estate, so that when he is forced to quit, the homes of these tenants will be open

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to him. Jesus commends the man's forethought, though it would be stupid to suppose that he justified either the man himself or his methods. The argument of the parable is: "If an unrighteous steward was commended by his earthly master for his prudence in providing for his future by a fraudulent use of what had been committed to him, how much more will a righteous servant be commended by his heavenly Master for providing for eternity by good use of what has been committed to him." The point is, make a good use of your money. "Spend it in charity; and, when you leave this world and reach the gate of heaven, you will be greeted there by those whom you have succored here. Make yourselves friends with the mammon of unrighteousness (a Hebrew phrase meaning earthly riches which delude and disappoint), that, when it fails, they may welcome you into the eternal tents."

The parable of the unjust steward shows "what good results may follow from the wise use of present advantages." The parable of the rich man and Lazarus "shows how disastrous are the consequences of omitting to make a wise use of such things." By the wise use of his money, Dives "might have made Lazarus and others his 'friends,' and hence secured through them eternal tabernacles." Dives' sin was neglect. He is not represented as a wicked or even an unfeeling man. No, his sin was neglect. He had the money to help Lazarus, but he did nothing, and so was lost. The scene representing the other world simply conforms to current Jewish thought, and does not represent Jesus' specific teaching on the subject.

§ 172. The teaching recorded in the first ten verses of the seventeenth chapter of Luke considers four great subjects: (1) The sin of causing others to sin; (2) the duty of forgiveness; (3) the power of faith; (4) the insufficiency of works.

Regarding the unfamiliar parable on the insufficiency of works, the teaching is that just as the slave does not earn special reward for simply doing what he is told, no more do the servants of God, whom God has redeemed at a great price, deserve special recognition for doing their duty. No matter how much they do, their attitude to God should ever be that of those who say: "We are unprofitable servants; we have done *only* that which is our duty to do."

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FROM PERÆA TO BETHANY

- § 173. Report of Lazarus' Sickness Reaches Jesus..... John 11. 1-6.
§ 174. Jesus Decides to Go to Bethany: Conversation About Lazarus, John 11.
7-16.
§ 175. Arrival at Bethany..... John 11. 17-19.
§ 176. Conversation with Mary and Martha..... John 11. 20-35.
§ 177. Questioning of the Jews..... John 11. 36, 37.
§ 178. The Raising of Lazarus..... John 11. 38-44.
§ 179. Attitude of the Jews..... John 11. 45, 46.
§ 180. Conspiring of Enemies..... John 11. 47-53.

§ 173. While Jesus is teaching and healing beyond Jordan in Peræa a fatal sickness has fallen on one of the members of that home in Bethany where Jesus always found a ready hospitality. The brother of Martha and Mary,



THE TRADITIONAL HOUSE OF LAZARUS,
IN BETHANY

Lazarus by name, is the one afflicted. A messenger is at once dispatched with the simple announcement, "He whom thou lovest is sick."

When the news of Lazarus' illness reached him Jesus saw in it a means of glorifying God and revealing himself as the Messiah. "He had been praying that some occasion might arise which would attest his divine commission and serve at once as a final appeal to Jerusalem and a confirmation of his disciples' faith; and, behold, his desire was fulfilled.

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Standing about was a company that was more or less divided over the Lord's agitation. But he makes no statement to them. Coming a little nearer the sepulcher, which is a rock-hewn cave with a slab of stone to cover it, Jesus says: "Take away the stone." Martha protests, saying that this is the fourth day since her brother died, and that decomposition had already begun. "Did I not tell you," Jesus replied, "that if you would believe in me, you would see the glory of God?" So they moved the stone away, and Jesus, having prayed, said in a loud voice, "*Lazarus, come forth,*" and the dead man arose and walked out of the sepulcher in his graveclothes. "Loose him," said Jesus, "and let him go his way."

§§ 179, 180. It was the greatest of all Jesus' works, and it is not strange that many believed on him. But in Jerusalem the leading men were greatly excited, one advising one thing, one another, but all agreeing that all the people would sooner or later believe on him unless something was done to suppress him. This feeling found expression in Caiaphas, the high priest, who said, in effect, that it was necessary in order to save the nation that some man should die. "It was an unconscious prophecy, and it is the more striking that it was spoken by the high priest. All unwittingly he proclaimed Jesus the true Paschal Lamb. There was tragic irony in the situation. In his masterful pride Caiaphas was working out God's eternal purpose; and when his colleagues acquiesced in his policy they were defeating the end which they thought to compass, and bringing upon their nation the very disaster which they strove to avert. In that hour, when they decreed the death of Jesus, they sealed the doom of Israel."

FROM BETHANY TO EPHRAIM

§ 181. Departure for Ephraim.....John 11. 54.

§ 181. Ephraim is one of the disputed places of Scripture. Such eminent authorities as Porter, Lange, Ellicott, Conder, Tristram, Henderson, and G. A. Smith believe it is identical with the village now known as Taiyebbeh, some fifteen miles directly north of Jerusalem. We travel northward from Bethany, avoiding Jerusalem, pass through Anata, the ancient Anathoth, Jeremiah's birthplace, Jeba or Gebah, then down through the pass and village of Michmash, the

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village of Der Divan, and find Taiyebbeh "perched on a conspicuous eminence and with an extensive view."

Jesus' reason for going to Ephraim was clearly to escape his enemies for a season and to be apart for a time with his disciples.¹ This retired village, "near to the wilderness," as John records, was also near the Samaritan frontier, which afforded opportunity to escape over the border in case of pursuit.

FROM EPHRAIM TO BETHANY BY WAY OF SAMARIA, GALILEE, AND THE JORDAN

- § 182. Healing Ten Lepers.....Luke 17. 11-19.
- § 183. Discourse on the Coming of the Kingdom.....Luke 17. 20-37.
- § 184. Parable of the Unjust Judge.....Luke 18. 1-8.
- § 185. Parable of the Pharisee and the Publican.....Luke 18. 9-14.
- § 186. Discourse on Divorce.....Matt. 19. 3-12; Mark 10. 2-12.
- § 187. Blessing the Children, Matt. 19. 13-15; Mark 10. 13-16; Luke 18. 15-17.
- § 188. Interview with the Rich Young Ruler: Lessons Therefrom, Matt. 19. 16-30; Mark 10. 17-31; Luke 18. 18-30.
- § 189. Parable of the Laborers in the VineyardMatt. 20. 1-16.
- § 190. Crucifixion Foretold, Matt. 20. 17-19; Mark 10. 32-34; Luke 18. 31-34.
- § 191. Ambition of James and John.....Matt. 20. 20-28; Mark 10. 35-45.
- § 192. Healing of the Blind Man Near Jericho, Matt. 20. 29-34; Mark 10. 46-52; Luke 18. 35-43.
- § 193. Visit to Zacchæus.....Luke 19. 1-10.
- § 194. Parable of the Ten Pounds.....Luke 19. 11-27.
- § 195. "Going Up to Jerusalem".....Luke 19. 28.
- § 196. Inquiry Concerning Jesus.....John 11. 55-57.
- § 197. Arrival in Bethany.....John 12. 1.
- § 198. Anointing by Mary.....Matt. 26. 6-13; Mark 14. 3-9; John 12. 2-8.
- § 199. Effect of Jesus' Presence.....John 12. 9-11.

§ 182. The time of the passover approaching, Jesus determines to leave his mountain retreat at Ephraim and return to Jerusalem. His route is "through the midst," or, as it would better be translated, "between," Samaria and Galilee. It is suggested that he took this route in order to join the caravan of friendly Galilæans journeying to the passover.

In "a certain village," probably belonging to Samaria, Jesus encounters ten lepers, who appear to have known him, for they immediately cried out to him, "Jesus, Master,

¹ "He was spending the few days that remained to him, not amid crowds, nor renewing in some scattered villages the labors of his early ministry, but in the society of his disciples, teaching them such truths as they could receive, and preparing them for their labors after he should himself be taken from them. Doubtless, also, this period gave him many desired opportunities of solitary communion with his Father."—*Andrews*.

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have mercy on us." They were told to go and show themselves to the priests, which was equal to telling them to have the priests certify to their cure. It was a great test of their faith, but the men obeyed and, while on their way, were healed. One of them was so moved, on account of the great work done for him, that he returned to Jesus praising God. Jesus was touched by the spirit of this man and told him to go his way, that his faith had saved him—a promise of a larger blessing than was possible to the nine who did not think it worth while to return and thank the One who had cured them of their terrible disease.

§ 183. Asked by certain Pharisees somewhere on the journey when the kingdom of God was to come, Jesus answered that it does not come in such a way as to attract attention. People will not be able to say, "Look, here it is!" or, "There it is." It is within men or among them, but they will not be able to discern it by any outward sign. Not so will be the coming of the Son of man. That will be open and plain to all, as open as the lightning that shines from horizon to horizon, but it will not be immediate, for the rejection of Jesus by the Jews must precede it. As it was in the days of Noah and the days of Lot, when the people saw no sign, so will be the coming of the Son of man. And where corruption is there will judgment begin, just as where there is a decaying body you will find the carrion birds.

§§ 184, 185. The parable of the unrighteous judge teaches that if men, otherwise selfish and godless, sometimes work for a just cause in order to save themselves from trouble, how much more will God "avenge" his chosen ones. The parable of the Pharisee and publican teaches that it is not self-assertion that wins God's favor but self-abasement.

§ 186. The Pharisees, always seeking to entangle him in his talk, asked Jesus if a man had a right to divorce his wife for any and every cause, that being the popular teaching of the time. Jesus replied that God had made the man and woman one, and that what he had joined men must not separate. In answer to the question why Moses had permitted separation, Jesus said that that was due to the hardness of men's hearts, and was not intended to supplant the original and fundamental law, which is that marriage is indissoluble. It may be best for some not to marry, it may

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be necessary for the good of children and society that husband and wife should live apart, but marriage, according to Jesus, cannot be annulled without sin.¹

§ 187. "Presently there approached Jesus another company of visitors very different from the last—a troop of parents, fathers and mothers both, bringing their children to the gracious Teacher to receive his benediction. They brought them reverently and adoringly. 'They offered them unto him,' say the evangelists. They presented their little ones like gifts at the altar. It was a solemn act of dedication, and it was well-pleasing to Jesus; but it displeased the disciples. Ruffled, perhaps by his condemnation of divorce, they were in an irritable mood, and they resented the intrusion. Jesus was vexed at their churlishness. 'Suffer the children,' he cried, 'to come unto me! Hinder them not! For of such is the kingdom of heaven.' And then he took them in his arms, laid his hands upon them, and blessed them. It was a wondrous experience for those unconscious babes. Would they not talk of it in after years, and tell it to their children and their children's children?"²

§ 188. Next there came one whose heart-hunger was such that he said to Jesus, "Good Master, what good thing shall I do to inherit eternal life?" The Lord was much moved at the young man's earnestness, but before directly answering, Jesus sounded him with another question, "Why do you call me good? There is no one good but God." "The intent of Jesus' question is neither to deny his own goodness, in a sense that would imply that he was sinful, nor to imply that if he is good (as he is), then he is God, but to turn the young man's thought to God as the fountain of all goodness. . . . Till the man could look at Jesus not simply as a teacher of morality, but as a revelation of the goodness of God, until he could see God revealed in him, his thought must be turned to God as the source of all goodness."³

It was soon apparent that the young man's difficulty was

¹ "Two great teachers, both Pharisees, and living but a little before Jesus, took opposite ground on this question, Shammai holding that a man ought to divorce his wife only if she were guilty of adultery, Hillel teaching that he might do it for anything in her that displeased him, even for burning his dinner."—Burton and Mathews, *Constructive Studies in the Life of Christ*.

² *The Days of His Flesh*, p. 358.

³ Burton and Mathews, *Constructive Studies in the Life of Christ*, p. 209.

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not so much what he had done that was wrong as what he had left undone. He may have kept the commandments from his youth up, so far as their outward requirements were concerned, but he lacked love, and that he could not have without separating himself from his property, on which he had evidently set his heart. Jesus' command to him to sell all that he had and give to the poor was like the surgeon's knife—painful but necessary, and even merciful when the young man's character is taken into account. To gain eternal life it is surely worth while to part with one's belongings. But the young man went away sorrowful. He wanted eternal life, but not at such a cost.

Jesus' comment on the young man's failure ought not to be misunderstood. The "How hardly shall they that have riches enter into the kingdom of God," of Mark and Luke, is explained by the "It is hard," of Matthew. The reference to a camel and a needle's eye is nothing more than a figure of speech,¹ and is only another way of saying that it is extremely hard for rich men to be Christians, for the reason that they are so much tempted to trust in their riches rather than in God; and yet even they may be saved—for "with God all things are possible."

§ 189. The parable of the laborers in the vineyard illustrates the saying that many that are first shall be last and the last first. God is the only judge of men's fitness for reward. Many who, in their own estimation and that of their friends, are first, God will put last. Many who are judged by the crowd and even by themselves to be last, God will put first. And no one can rightfully complain, since God surely has the right to do what he will with his own, particularly when his will is the only standard of right. And, anyway, God does not deal with men according to the *hours they work*, but according to the *spirit of their service*. So it happens that many who just enter God's service are counted as more worthy of a reward than those who have worked long, but all the while as hirelings, not as sons.

§ 190. Somewhere on the journey Jesus, with his face toward Jerusalem, took the disciples aside and predicted his coming death and the manner of it, but they could not understand him. The wonder is that he could continue his

¹ There was no gate in Jerusalem called the "needle's eye"; that is pure fiction.

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ministry of comfort, with his coming death so clearly outlined in his mind.

§ 191. An example of the disciples' failure to understand is the conduct of Salome and her two sons, James and John. They are quite confident that when Jesus returns to Jerusalem he will be hailed as the political as well as spiritual leader of Israel. Then he will appoint his officials. Now is the time to "get busy." Salome seeks first, with the art of the politician, to have Jesus commit himself before he knows the nature of the request. This he will not do, but asks what is desired. They reply, or rather Salome replies for them, that when the Lord comes into his kingdom, enters upon his reign, James and John shall sit like ministers of state, one on one side of Jesus, the other on the other. The Lord asks them if they are able to drink the cup he is to drink of. "Yes," they reply, "we are able." Jesus says they will indeed drink of his cup and be baptized with his baptism—meaning that they will have to suffer for their allegiance to him—but that the places they ask for are reserved by the Father for those whom he will appoint to the positions—a rebuke that includes all those who want places they are not fitted for. After all, all that the true Christian should ask for, is the opportunity of sharing with Jesus in his life of service, a life which involves not position but sacrifice. It is no real honor to lord it over people; it is the highest honor to be permitted to serve them in the spirit of Jesus.

§ 192. At last Jesus and the twelve draw near to Jericho with Jerusalem but fifteen miles distant. At the outskirts of the town, while the crowd of pilgrims to Jerusalem was pressing forward, a blind beggar, ¹Bartimæus by name, hearing that Jesus, the prophet of Nazareth, was passing, cried, "Jesus, son of David, have mercy on me." The crowd tried to silence him, but he cried out the more loudly, "Have mercy, son of David." Jesus commands the man to be brought to him, who, on coming, reveals so much faith that he is at once cured.

§ 193. Jesus passes into the city, seeking, possibly, a place to stay. He finds his host in a tree. Zacchæus, a little man so far as stature is concerned, a tax-collector, and

¹ Matthew says there were two beggars, and Mark makes the incident occur when Jesus passes out of Jericho.

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therefore despised by his Jewish associates from whom he had collected money for the Roman government, rich but, nevertheless, with a hunger in his heart for spiritual things, had climbed into a sycamore¹ tree, that he might get a good view of Jesus as he passed by. When Jesus reached the spot he looked up and, seeing Zacchæus, said, "Zacchæus, be quick and come down, for I must stop at your house to-day."

So Zacchæus got down quickly, and gave Jesus a hearty welcome. On seeing this, every one began complaining, "He has gone to stay with a godless man." But Zacchæus stepped forward and said to the Master: "Listen, Master! I will give half my property to the poor, and where I have defrauded anyone of anything, I will give him back four times as much." "Salvation has come to this house to-day," answered Jesus, "because even this man is a son of Abraham. The Son of man has come to search for those who are lost and save them."

§ 194. The resemblance of the parable of the pounds² to that of the talents has often been pointed out. It is stated that he gave this parable "because he was nigh to Jerusalem and because they [his disciples] supposed the kingdom of God was immediately to appear." "They were dreaming of reward and glory ere many days should elapse, and Jesus showed them what really awaited them. He was going away to a far country. He would indeed one day return in glory and take unto him his great power and reign; but a long time must elapse ere that consummation, and he would meanwhile intrust his affairs into their hands and leave them to trade in his absence. Not glory and honor, but labor and responsibility were their immediate portion. The parable was also a prophecy. Jesus knew how his gospel would fare when he was gone. His claims would be rejected, and many, even of those who were now acclaiming him, would say: 'We will not have this man to reign over us.'"

§ 195. According to Luke, Jesus immediately after speaking this parable "went on before, going up to Jerusalem." This means that he led the company, which shows

¹ "Fig-mulberry, a tree often growing by the wayside in Palestine."—Burton and Mathews, *Constructive Studies in the Life of Christ*, p. 215.

² The parable would better be called that of the minæ; ten minæ equaling about twenty dollars.

Later Judæan and Peræan Ministry

that the fact of his approaching arrest and death did not frighten him. He knew that it was the will of God that he should die, and so did not fear what men might do to him.

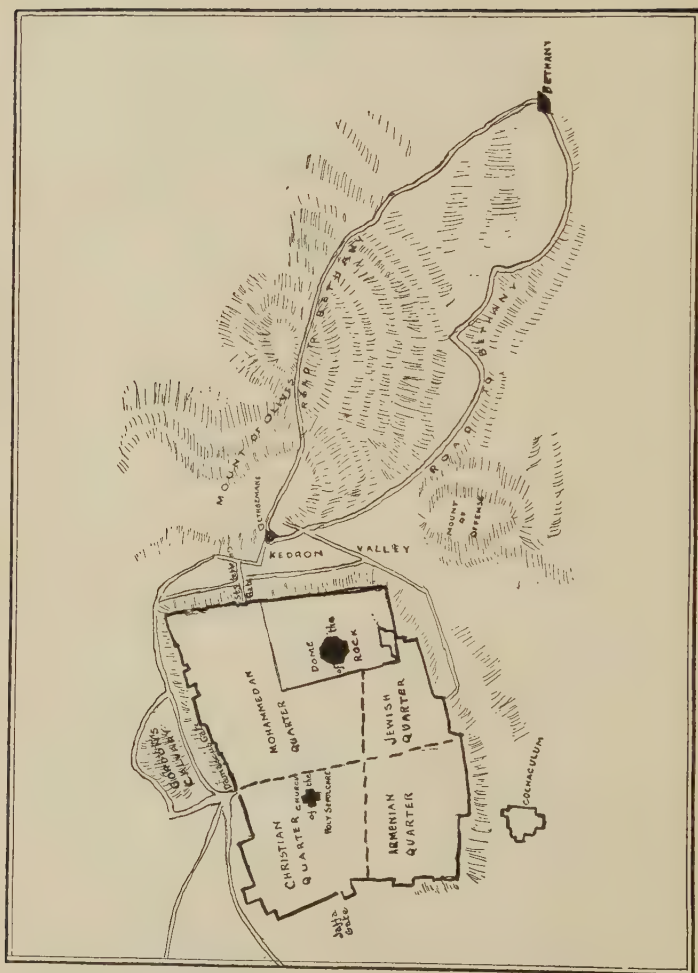
§ 196. The distance from Jericho to Jerusalem, rugged as was the road, could easily have been covered in one day. It was the passover season, and there were many inquiries relative to Jesus, particularly in Jerusalem, where the one question was whether he would make his appearance in the capital at this time. His enemies were especially busy, having issued an edict that whoever saw him should bring them word, "that they might take him."

§ 197. If we had only the account of the synoptists—Matthew, Mark, and Luke—we would conclude that Jesus hardly did more than pass through Bethany on his way to Jerusalem. But John distinctly states that Jesus came to Bethany "six days before the passover." As that feast, in all probability, began on Thursday, Jesus must have arrived on the Friday previous.

§ 198. Some time between his arrival and Sunday, probably on Saturday, the Jewish Sabbath, a feast was given in his honor. It was held at the house of one Simon, who is known as the leper, which points to a cure wrought in all probability by Christ himself. Something of the interest connected with the feast can be inferred from the fact that Lazarus, the man who had lain in the sepulcher four days, was present as a guest. His two sisters, Mary and Martha, were also present, one to assist in the serving, the other to make memorable the occasion by anointing the head and feet of Jesus with the precious ointment—purchased, it may be, for that occasion and costing the wages of a man for a year. The disciples with much show of indignation protested against what they regarded as a great waste. Judas, indeed, with an eye always open to the money question, asked why this ointment had not been sold and the proceeds given to the poor. But Jesus, deeply moved, accepted the anointing as though done for his coming burial. He prophesied that wherever his gospel would be preached this act of the woman would be told as a memorial of one who had done what she could. And while he spoke the odor of the ointment filled the house where they had gathered. It forced its way into the courtyard

In His Footsteps

and into the streets of the village. The soft breezes bore it over the land and over the world. It has gone with every missionary of the cross to heathen and savage lands and has prepared the minds of men for the teachings of the gospel. It has beaten down many a wall of hate and indifference. It is with us to-day, speaking to our hearts with a gentle but powerful insistence that cannot be denied. Cannot you mark its heavenly odor?



PASSION WEEK
Jerusalem---Bethany

CHAPTER IX

THE PASSION WEEK¹

Sunday

FROM BETHANY TO JERUSALEM—RETURN TO BETHANY

§ 200. Triumphal Entry, Matt. 21. 1-11; Mark 11. 1-10; Luke 19. 29-44;
John 12. 12-19.

§ 201. In the Temple.....Mark 11. 11a.

§ 202. Return to Bethany.....Mark 11. 11b.

§ 200. As already stated, Jesus, in all probability, spent a part of Friday and all of Saturday, preceding the week of his crucifixion, in Bethany. He was, we may believe, preparing himself, through the means so familiar to him, particularly prayer, for the clash with his enemies which he knew awaited him as soon as he entered Jerusalem. The fact that those who had come with him from Jericho had passed on to the capital and probably had published the news of his arrival at Bethany would of itself be enough to arouse the city, and especially his enemies, to a high pitch of excitement. The former would naturally be getting ready to give a reception worthy of him, while the latter would be plotting to bring about his death.

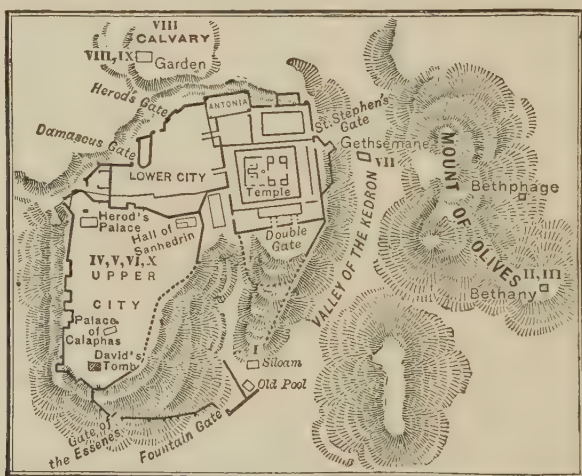
For a long time many of those nearest to Jesus had been pressing him to declare himself openly as the Messiah, and to inaugurate his glorious reign as the king of Israel. He, for his part, had patiently sought to turn their minds away from a worldly to a spiritual kingdom, and from worldly to spiritual methods of bringing in and carrying on this kingdom. He had resisted everything like display, everything theatrical. The kingdom of heaven, he taught, was to come without observation, just as the leaven leavens the meal, or the seed grows night and day, no man knoweth how. But there was an ancient prophecy, much discussed, which declared that Jerusalem's Messiah-King would come to her "riding upon an ass, even upon a colt the foal of an ass" (Zech. 9. 9). Undoubtedly that prophecy was in the

¹ The rubric of Catholic churches makes passion week precede that of the crucifixion. Protestant usage prefers the historical to the ecclesiastical order.

In His Footsteps

minds of both Jesus and his disciples at this time. To please these men who, with all their misunderstanding of his essential character and work, were his truest friends, as well as to give the people generally the opportunity they wished to acclaim him, Jesus determined to enter Jerusalem in the way foretold by the prophet.¹

The route from Bethany to Jerusalem was over the usual road that wound across the Mount of Olives, which is a "long ridge of chalky limestone" just east of Jerusalem and



JERUSALEM IN THE DAYS OF JESUS

parallel to it, separated from the city by the valley of the Kedron. This ridge, popularly known as the Mount of Olives, is really made up of three eminences—the northern one known as Mount Scopus, the southern as the Mount of Offense. The middle eminence is the distinctive Mount of Olives. These divisions should be kept in mind as we follow our Lord's footsteps from day to day during this eventful week. The central mountain, which has been already marked as the Mount of Olives proper, "is divided into four eminences by low depressions, the northernmost

¹ "This entry into Jerusalem, the city of the great King, was a formal asserting of his Messianic claims."—Andrews, *Life of Our Lord*, p. 434.

The Passion Week

being called Viri Galilæi, 2723 feet above the sea-level and nearly 300 feet above the temple. The slopes of the mount are cultivated, but the vegetation is not luxuriant. The principal trees are the olive, fig, and carob, and here and there a few apricot, almond, terebinth, and hawthorn trees. The paths are stony and the afternoon sun very hot.”¹

The road from Bethany to Jerusalem runs “between the Mount of Offense and the Mount of Olives, but there is another, more direct, running over the central summit.” Jesus probably chose the regular road. He sent his disciples ahead to Bethphage, a village or neighborhood somewhere on the road between Bethany and the Mount of Olives, whose site is now unknown, to secure the beast on which he was to ride into the city. Then, with a great company following, the Lord moved on to Jerusalem. “Two vast streams of people met on that day. The one poured out from the city, and, as they came through the garden whose clusters of palm rose on the southeastern corner of Olivet, they cut down the long branches, as was their wont at the feast of tabernacles, and moved upward toward Bethany with loud shouts of welcome. From Bethany streamed forth the crowds who had assembled there the previous night. The two streams met midway. Half of the vast mass, turning round, preceded, the other half followed. Gradually the long procession swept up over the ridge where first begins ‘the descent of the Mount of Olives’ toward Jerusalem.”²

Somewhere on the road, probably just where Jerusalem suddenly breaks upon the view—“where the road bends sharply to the north and west and begins the descent to the valley of the Kedron”—Jesus began to be very sad and even to shed tears, as he thought of the fate of the city which in rejecting him would be rejected of God and ultimately destroyed. His prophecy was fulfilled when, forty years after, Titus, the Roman general, captured the city, not leaving one stone upon another. According to Matthew, the whole city was stirred on Jesus’ arrival, and to the question of strangers, “Who is this?” the answer of the crowd was, “This is the prophet Jesus from Nazareth of Galilee.”

¹ Baedeker, *Palestine and Syria*

² Stanley, *Sinai and Palestine*.

In His Footsteps

§§ 201, 202. Entering the temple, Jesus walked about its several inclosures with what thoughts we can only imagine. Evening coming on, he retraced with the twelve his steps to Bethany. Jerusalem—at least its representative citizens—had no use for him.

Monday

FROM BETHANY TO JERUSALEM—RETURN TO BETHANY

§ 203. The Cursing of the Fig Tree Matt. 21. 18, 19; Mark 11. 12-14.

§ 204. The Temple Purified, Matt. 21. 12, 13; Mark 11. 15-17; Luke 19. 45, 46.

§ 205. Blind and Lame Healed Matt. 21. 14.

§ 206. Priests and Scribes Enraged: Children in the Temple, Matt. 21. 15, 16; Mark 11. 18; Luke 19. 47, 48.

§ 207. Return to Bethany Matt. 21. 17; Mark 11. 19.

§ 203. Jesus, passing out of Bethany early on Monday morning, hungry, following, doubtless, a night spent in prayer, sees a fig tree with its leaves so forward as to indicate ripened fruit. With his disciples he turns toward it, but finds nothing but leaves. That fig tree, with its pretense of fruit, represented the Jewish nation; Jesus therefore condemned it. In other words, he declared it to be what in reality it was, a hypocritical cumbrer of the ground.¹ "That our Lord should have cursed the fig tree on which there were leaves but no fruit is explained by the fact that the fruit appears before the leaves, and that in a tree so out of the common in its development those round him would expect that fruit would be also present, though it was not yet the season for it."²

§ 204. Going to the temple, he does more than look about him, as on the previous day, when, as now, he saw how the sacred place was given over to unholy trafficking. Once before,³ at the beginning of his ministry, as we have learned (see John 2. 13-22), he had taken it upon himself to drive with a whip of cords the sheep and oxen and those

¹ "The act appears wanton and petulant, but what we know of Jesus warrants us in setting aside this appearance. Jesus was on the eve of spiritual conflict with a nation whose prime and patent fault was hypocrisy, or false pretense, and here he finds a tree guilty of the same thing. It gives him his opportunity, without hurting anybody, to sit in judgment on the fault. . . . Such acted parables were not without precedent among the Jews."—Gould, *International Critical Commentary*.

² Geikie, *New Testament Hours*.

³ It is here assumed, without argument or discussion, that there were two cleansings of the temple, though it is freely admitted that there are good reasons for believing that the synoptists' account and that of John may be harmonized so as to make but one. At present the objections to that appear to be quite insurmountable.

The Passion Week

who sold them out of the temple, saying: "Take these things away. Do not make my Father's house a market house." But just as the individual who has been delivered from a sin without being saved from the love of it is sure to be brought again under bondage, the temple in spite of its early cleansing is again polluted. With deep indignation, Jesus drove out the traffickers, upset the tables of the money-changers and seats of the pigeon dealers, and would not allow anyone to carry anything across the temple courts.

§§ 205-207. Having cleansed the temple, he taught the people what it really was—a place of prayer for all the nations. The blind and lame then crowd about him and he heals them. His name is in everybody's mouth, and there were many who would have expressed their regard for him but were afraid to do so on account of the opposition of the temple authorities and the other enemies of Jesus. But the children (or "boys," as it is more correctly rendered) who are in the temple could not be silenced. They cried, "God bless the son of David," which greatly angered the chief priests and scribes who said to Jesus, "Don't you hear what these children are saying?" "Yes," he replied, "but did you never read the words, 'Out of the mouths of babes and sucklings thou hast produced perfect praise'?" The men then sought to take his life, but they feared the people, who "hung upon him, listening." In the evening he returned to Bethany.

Tuesday

FROM BETHANY TO JERUSALEM—RETURN TO BETHANY

- § 208. On the Way to Jerusalem Finds Fig Tree Withered, Matt. 21. 20-22;
Mark 11. 20-25.
- § 209. Going to the Temple, His Authority is Challenged, Matt. 21. 23-27;
Mark 11. 27-33; Luke 20. 1-8.
- § 210. He Answers in Three Parables of Warning, Matt. 21. 28-22. 14;
Mark 12. 1-12; Luke 20. 9-19.
- § 211. Questions by Pharisees, Sadducees, and a Lawyer, Matt. 22. 15-40;
Mark 12. 13-34; Luke 20. 20-40.
- § 212. Christ's Unanswerable Question, Matt. 22. 41-46; Mark 12. 35-37;
Luke 20. 41-44.
- § 213. Hypocrites Revealed and Denounced, Matt. 23. 1-36; Mark 12. 38-40;
Luke 20. 45-47.
- § 214. Beside the Treasury.....Mark 12. 41-44; Luke 21. 1-4.
- § 215. Interview with the Greeks.....John 12. 20-36.
- § 216. Jesus Gives Reasons Why Some Reject Him.....John 12. 37-50.

In His Footsteps

- § 217. Passing Out of the Temple, Jesus Tells of Its Destruction, Matt. 24. 1, 2; Mark 13. 1, 2; Luke 21. 5, 6.
- § 218. Passing to the Mount of Olives, Jesus Speaks of the Destruction of Jerusalem and the End of the World, Matt. 24. 3-51; Mark 13. 3-37; Luke 21. 7-36.
- § 219. Parables of the Wise and Foolish Virgins and the Talents, Matt. 25. 1-30.
- § 220. Parable of the Sheep and Goats.....Matt. 25. 31-46.
- § 221. Return to Bethany.....Mark 11. 19; Luke 21. 37.
- § 222. Judas Counsels with the Enemies of Jesus, Matt. 26. 1-5, 14-16; Mark 14. 1, 2, 10, 11; Luke 22. 1-6.

§ 208. On the way from Bethany to Jerusalem on Tuesday morning, the attention of the disciples is called to the condition of the fig tree, which on the previous day Jesus had condemned and which in the meantime had withered away. From this a lesson of faith is given to the end that nothing should stand in the way of those who trust in God.

§ 209. Arriving at the temple, a delegation of chief priests, scribes, and elders, representing the Jewish Sanhedrin, approach Jesus and ask: "By what authority do you do these things? Who gave you this authority?" Jesus does not answer them directly, as he probably would have done had they been sincere, but asks them a question, "Was the baptism of John from heaven or from men?" Of course, if they admitted that John's ministry was of God, they would be practically admitting that Jesus was what he himself claimed to be. If they should say that John had no divine authority, they would be sure to come into collision with the people, among whom John's name was still exceedingly popular. In this dilemma the questioners wisely kept silent.

§ 210. Three parables of warning follow. The first—that of the two brothers—was intended to show that the Jewish leaders, in their refusal to accept the preaching of John, are like the son who at first told his father he would go into the vineyard, but afterward refused, while the Gentiles, represented by even such sinners as publicans and harlots, are like the son who, repenting of his first decision not to go into the vineyard, finally decided to go. It is easy to see which son really did the will of his father.

The second parable "has to do not with a simple truth or duty, but with the kingdom of God as such. Its details are therefore of significance. The vineyard is the kingdom of God; its owner is God; the servants are the prophets; the son is Jesus; the wicked husbandmen are the Jews." Its

The Passion Week

teaching is that God will take the kingdom from the Jews and give it to the Gentiles—to people “bringing forth the fruit thereof.” This greatly angered the scribes and chief priests, who would then and there have laid hands on Jesus had they not feared the people.

The third parable of warning is the familiar one of the marriage feast, which is similar to that recorded by Luke (14. 15-24). In this the one who makes the feast is “a certain king,” and his messengers who are sent out with the second invitation are killed. Here we have also the account of the king’s requirement of a wedding garment¹ on the part of his guests, the teaching being that “the generosity of God cannot, with safety, be treated contemptuously. Though men are to enter the kingdom from the least likely classes, it itself is not to lose anything of the honor due it.” The reference to the outer darkness suggests the miserable condition of those who cannot—cannot because they will not—share in the blessings of the kingdom.

§ 211. Following the three parables of warning, the Pharisees and Herodians² unite to ensnare, or, as we would say, catch him in his talk, in order that they might in some way “force from him some treasonable, blasphemous, or foolish answer which would give them some excuse for arresting him.” The first question was, Is it right to give tribute [or taxes] to Cæsar? meaning by Cæsar the Roman government. If Jesus should answer in the affirmative, he would lose the friendship of a large portion of the Jewish people who bitterly opposed Roman rule; if he should answer in the negative, he would be subject to arrest and imprisonment by the Roman authorities. Jesus skillfully avoids either pitfall but asked for a penny or coin, on one side of which was the face and name of Cæsar. “Whose image and superscription is this?” said Jesus. They answer, “Cæsar’s.” In admitting whose coin it was they virtually acknowledged Cæsar’s right to rule and their duty to pay the taxes levied by the Roman government. Jesus’ answer then was, “The things belonging to Cæsar, pay to Cæsar.” It was a complete answer so far as it went. But

¹ It was customary for rich men to provide special garments for feasts. See Tristram, p. 83.

² The Herodians composed the party among the Jews friendly to Roman rule. The Pharisees, on the other hand, were intensely national, hating foreign rule.

In His Footsteps

Jesus adds, we may believe with peculiar emphasis, "And what you owe to God, pay to God."

Next the Sadducees, the priestly class, who, though disagreeing with the Pharisees and the rest of the Jews outside of their own sect on the question of a life after death and other more or less vital subjects, were bitterly opposed to Jesus, approached with what they regarded as an unanswerable question. Indeed, their question shows that they held the belief in a resurrection in contempt. They suppose the case of a woman who, in accordance with the so-called levirate law, has been married successively to seven brothers. In the resurrection whose wife is she? Jesus' answer is that in the other world the marriage relation no longer exists, but that men and women are as the angels. Jesus does not, however, stop there. He shows these Sadducees, who made so much of the books of Moses, on which they based their denial of a resurrection, that they do not really understand what is written there. Did not God say to Moses, "I am the God of Abraham, and the God of Isaac, and the God of Jacob?" They had to admit that so it was written. "Well, then," concludes Jesus, "to say this means that these men live. To say, 'I am the God of Abraham,' means that Abraham is still alive."

The Sadducees are silenced, but a "lawyer," or scribe, comes forward with a question that appears to have been seriously asked: "Which is the great commandment?" Jesus names, as the great commandments, love to God and love to man. The answer is kindly, even cordially, received by the scribe, who adds that love is worth more than all religious observances, winning from Jesus the words: "Thou art not far from the kingdom of God." "After that," we are told, "no man durst ask him any question."

§ 212. Jesus now assumes the offensive. He puts the question: "What think ye of Christ? Whose son is he?" The Pharisees answer promptly, "The son of David." Then Jesus, referring to the one hundred and tenth psalm, where the psalmist says,

The Lord said unto my Lord,
Sit thou on my right hand,
Till I make thine enemies the footstool of thy feet,

pointedly asks how Christ can be the son of David when he

The Passion Week

is called "Lord," or master. According to this psalm the Christ is something more than a Jewish king, as the scribes taught. "Thus Jesus makes a Jewish hope universal by removing its purely Jewish element. Messianism remained, but not that of the rabbis, centering about national deliverance and glory, but that of Jesus, looking toward the divine deliverance from sin, and the establishment of a regenerate humanity in which men should be brothers because they were sons of God. No wonder the common people heard him gladly."¹

§ 213. The so-called "woes" against the scribes and Pharisees, recorded as spoken here by Matthew only, appear in Luke, principally in the tenth and eleventh chapters.²

§ 214. Passing into the Court of the Women, where were situated the treasure chests, with their trumpet-shaped openings for receiving the people's offerings, Jesus sat down and watched the people as they cast in their gifts. He saw how large were the gifts of the rich and heard the sounds of the large coins as they rolled into the treasury. Then came a poor woman, a widow, who cast in but two mites which equaled about two fifths of a cent. It seemed so very little. But Jesus calls the attention of the disciples to the woman and said, "This poor widow has put in more than all the others; for everyone else put in something from what they had to spare, while she, in her poverty, put in all she possessed—the whole of what she had to live on." By this, as by his other teaching, Jesus sought to impress upon them the great truth that every act is to be judged by the motive which prompts it. Acts are great only as they are inspired by love and devotion.

§§ 215, 216. The act of the poor woman in giving all she had to the service of God, and the eager desire of certain Greeks to see him, must have brought great joy to the heart of Jesus. It is impossible to say who these Greeks were, just as it is impossible to give the name of the woman who cast into the treasury her living. The author of *The Days of His Flesh* believes there is much probability in the story that they were the messengers of Abgarus, king of Edessa in Mesopotamia, who, according to the early Church historian

¹ Burton and Mathews, *Constructive Studies in the Life of Christ*, p. 229.

² For an accurate rendering of these "woes" in modern English, see *Twentieth Century New Testament*.

In His Footsteps

Eusebius, "was sick with a painful, incurable disease, and, when he heard the fame of Jesus, went to him and entreated him to come and heal him." Whether the story is true or not, there is warrant for saying that "he recognized those Greeks as harbingers of that innumerable multitude out of every nation and all tribes and peoples and tongues that should believe in his name and call him Lord." He reveals to the Greeks his fundamental teaching about finding life by losing it, just as the individual grain by dying finds itself in the multiplied grains. He tells them that "his hour" is almost come, that his earthly life is about ended, but it will not be in vain, for after he is lifted up he will draw all men unto himself.

§ 217. Going out of the temple with his disciples, Jesus' attention is called to the adornment of the temple and buildings connected with it, to which he replies that the time is coming when not one stone of the building shall be left on another.

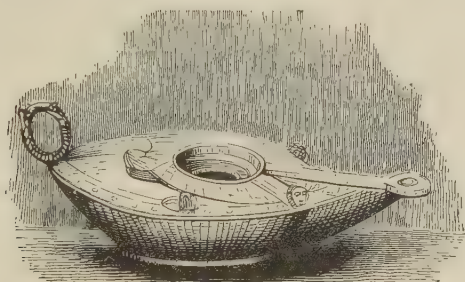
§ 218. Coming to the Mount of Olives, four of the disciples—Peter, James, John, and Andrew—deeply moved by Jesus' saying about the temple, question him with respect to the time when the destruction of the temple shall take place, what shall be the signs of his own coming and of the end of the world. Jesus's answer¹ is first a warning not to let anyone lead them astray—advice which neither they themselves nor the disciples of succeeding ages, including our own, have always heeded. Then, in the language and with the imagery and with something of the spirit of the ancient prophets, he pictures the destruction of the Jewish state, a catastrophe in which they themselves will suffer much, but out of which they will be delivered. Intermingled with the prophecy of the passing of Jerusalem is that of the *parousia*, or so-called "second coming" of Christ, about which Christians in all ages have differed much and still differ, as is perfectly natural they should, in view of the highly figurative language used and the positive statement that regarding the day and the hour no one knows save the Father. Of all the theories regarding this "second coming of Christ," it seems best to think of it "rather as a dispensation than as a single event, beginning with the spiritual Advent by the risen Jesus, and continuing on through all the intermediate

¹ See *Twentieth Century New Testament*, Matt. 24. 5-51.

The Passion Week

experiences of the Church until that 'Last Day' when the work of salvation shall be fully accomplished, and the kingdoms of the world shall have become the kingdoms of the Lord and of his Christ."¹

§ 219. The great thing is to watch, inasmuch as no one knows the day or the hour. As illustrating the need of watchfulness, and in particular the need of watching for the coming of the Lord, we have the two familiar parables of the wise and foolish virgins and the talents. The first shows the need of making proper preparation in time. The foolish bridesmaids simply carried oil in their lamps; the wise (or, rather, prudent) bridesmaids carried an extra supply in flasks, so that when the bridegroom, having tarried, finally



AN ORIENTAL LAMP

came, the latter had oil enough to replenish their lamps, while the lamps of the others went out.²

The parable of the talents shows the need of working faithfully and earnestly, if we would be ready for the Lord's coming. It is not enough merely to *keep* whatever talent has been given us; we should so *use* it that it will increase, so that when the Lord returns he will receive his own with interest. Every one so doing, whether he has ten talents or but one, will be permitted to enter into the joy of his Lord—namely, to share in his Lord's enjoyment—but he who does not so use his talents will have them taken from him, while he himself will be driven into the outer darkness.

§ 220. The parable of the sheep and the goats is not to

¹ W. Adams Brown, in *Hastings' Bible Dictionary*, Art., "Parousia."

² It is a mistake to try to make each detail of a parable represent some spiritual truth. We ought to see and hold to the main teaching, the details simply supplying the lights and shades of the picture.

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be taken in its literal form, but as illustrating what is the basis of Christ's judgment of men, which is "not profession of his name, but conduct expressive of his spirit. . . . The parable teaches the *basis* and *issue* of judgment, not its time and external form. The solemn truth that must not be lost sight of is that by our conduct here and now we are determining issues that are eternal, life or death."

It is stated that when the Son of man shall sit on the throne of his glory, "all the nations shall be gathered before him, and he shall separate them as a shepherd divideth the sheep from the goats." It must not be assumed from this language that there is no other time of judgment save this "last day." We read in John (9. 39) that for judgment Christ is come into the world. Those who accept Christ have *now* eternal life (John 3. 36; 1 John 3. 14), and ought to know they possess it (1 John 5. 13), while those who know of Christ and reject him are judged already (John 3. 18). It is held by some that by the "nations" is meant not all men but only the heathen—that is, those who had not heard of Christ—and that these shall be judged at the last day according to the test of "character evinced by deeds of kindness"—deeds which Jesus accepts as done to himself. But even if Christ meant by the "nations" all men rather than the heathen who had never heard his name, the great fact stands out clearly that the test for the heathen, as well as for those who have heard the gospel, is: "Ye did it unto me. . . . Ye did it not to me." It is the glorious privilege of those who have heard the gospel to do all things *consciously* for Christ; it is in accord with the spirit of Jesus to say that he accept as his disciples, or at least as his followers, in spirit, those who unselfishly serve their fellow men, even though they may never have heard the name of Christ. May it not also be said that those who have heard Christ's name only in an atmosphere of doubt and suspicion and hear his gospel only in a distorted form, but, nevertheless, manifest Christ's spirit, will surely be counted among the sheep at the last day?

§ 221. Following this solemn teaching, Jesus with the eleven, according to Luke, "went out and lodged in the mount that is called the mount of Olives." This, taken with Mark's statement (11. 19), warrants the belief that he spent the night at Bethany.

The Passion Week

§ 222. During the time of Jesus' absence from the city his enemies were busy perfecting their plans for bringing about his death. While they were debating how they might accomplish their purpose without arousing the people, Judas, one of the twelve, and the treasurer of the little company, came to them and, as if in answer to their call, offered to deliver Jesus to them for money, a bargain being finally struck for thirty pieces of silver (thirty shekels), which was equal in our money to about twenty dollars.

How Judas came to commit such a sin as this—the betrayal of his best friend, and the world's Redeemer—has always been a question of the deepest interest, and one involving some of the deepest problems of psychology. That he joined the company of disciples with betrayal in mind hardly appears credible. The easiest solution, the one that appears to harmonize best with the main facts, represents Judas as believing that Christ was to found an earthly kingdom with himself as the head. In believing this Judas did not differ from the other disciples; but while in them the worldly ideal, by contact with Christ, was gradually given up, in him it was passionately clung to until he saw what he had determined he would not see, "that what awaited Jesus was not a crown but a cross." Then he decided to make himself right with the authorities by giving up Christ. As a secondary motive it may be, as one has said, "that he was actuated by a desire to be avenged on the Master, who, as he deemed, had fooled him."

This view does not represent Judas as wholly bad, but as a weak and utterly worldly man. From the record it is plain that his prevailing sin was avarice. That he had good qualities we may not doubt; no man is wholly bad. It may be, as Geikie says, that Judas was taken into the inner circle because it was seen that, "besides a glowing enthusiasm for the Messianic regeneration of the Jewish nation, he had other characteristics, such as a swift energy and a measure of business capacity, which might be of great use to the little company." Judas failed where so many fail—he did not make a full committal of himself to Christ. He tried to serve two masters. He was attracted to Christ and, in a way, sought to serve him, but he would not part with his worldly ideals and besetting sin, and so was lost.

In His Footsteps

Wednesday

No record. The day was probably spent in retirement at Bethany.

Thursday

FROM BETHANY TO JERUSALEM

- § 223. Preparing for the Passover, Matt. 26. 17-19; Mark 14. 12-16; Luke 22. 7-13.
- § 224. Jesus Meets with the Twelve in the Upper Room, Matt. 26. 20; Mark 14. 17; Luke 22. 14.
- § 225. Strife for Precedence.....Luke 22. 24-40.
- § 226. The Foot-Washing.....John 13. 1-20.
- § 227. The Paschal Supper.....Luke 22. 15-18.
- § 228. The Betrayal Declared—Judas Goes Out, Matt. 26. 21-25; Mark 14. 18-21; Luke 22. 21-23; John 13. 21-30.
- § 229. The Last Supper...Matt. 26. 26-29; Mark 14. 22-25; Luke 22. 19, 20.
- § 230. Discourse on the Glorification of the Son of Man....John 13. 31-33.
- § 231. Discourse on the New Commandment.....John 13. 34, 35.
- § 232. The Warning to the Eleven, Especially Peter, Matt. 26. 31-35; Mark 14. 27-31; Luke 22. 31-34; John 13. 36-38.
- § 233. Advice Regarding Preparation.....Luke 22. 35-38.
- § 234. The Comfortable Words.....John, Chapters 14, 15, 16.
- § 235. The Intercessory Prayer.....John, Chapter 17.

§ 223. Jesus now enters upon the final struggle. Whatever the disciples may have thought of the situation, Jesus was undeceived. He knew what the conspirators were about and what they would accomplish. But the cup prepared for him he must drink. The time for eating the passover supper having arrived, Jesus sent Peter and John ahead to prepare the meal. "Their task included the conveyance of the lamb to the temple, its offering at the altar, and the roasting of the flesh, besides the procuring of the wine, the unleavened cakes, and the bitter herbs and the preparation of the *charosheth* (or *haroseth*), a paste of crushed fruits moistened with vinegar, symbolizing the clay where-with the Israelites had made bricks in Egypt." He himself doubtless had seen to certain necessary details on a previous day; as, for example, the choosing of the lamb which had to be selected on the tenth of the month, the present day, Thursday, being the fourteenth. At the same time he may have selected the room where the supper was to be eaten, "the bearing of a pitcher of water, ordinarily the work of women, having been agreed upon as the sign of recognition," to the end that Judas might not under-

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stand and, by a premature disclosure to Jesus' enemies, defeat the plan for the meal and the final interview with the disciples.

§ 224. The traditional site of the "Upper Room," where Jesus and his disciples ate the passover, is known as the Coenaculum and was situated on Mount Zion, at the southwest corner of the present city, just outside the walls. It is a room in a Mohammedan mosque, known as Neby Daud (Prophet David). It is a large and dreary room of stone, some thirty feet wide by sixty long, and is divided in the center by columns. The building in which the Coenaculum is located "was formerly a Christian church, and is of very high antiquity (mentioned as early as the fourth century), and was early held to be the place where the apostles were assembled at Pentecost when the Holy Ghost descended upon them. As it is probable that they were assembled in the same place where the Lord's Supper was instituted the tradition, at least as regards the site, seems quite credible." We can reach this traditional site by leaving the Bethany road, after crossing the Mount of Olives, and just before entering the city, and turning westward through the valley of the Kedron, skirting the southern wall.

Having reached the room provided for the eating of the supper, the disciples would seat themselves about the table according to the custom of the time; each guest, that is to say, "lying on the left side and leaning on the left hand, the feet stretching back toward the ground, and each guest occupying a separate divan or pillow. It would therefore have been impossible to place or remove anything from the table from behind the guests. Hence, as a matter of necessity, the free end of the table, which was not covered with a cloth, would protrude beyond the line of those who reclined around it."¹

§§ 225, 226. The order of events following the arrival of the disciples at the Upper Room is much in dispute, but Andrews' arrangement is believed to be the most logical; for example, his placing of the strife about who should have the places of honor at the table *before* rather than *after* the disclosure about the betrayal seems the only reasonable arrangement. What more natural than that, if this unseemly contention was to take place at all, it should occur

¹ Edersheim, *The Life and Times of Jesus*, vol. ii, pp. 493, 494.

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as the guests were about to take their places at the table? The foot-washing would then follow the struggle for precedence and would teach the needed truth in accordance with Jesus' favorite method, which preferred parable and symbol to direct speech. The foot-washing would thus appear as an acted parable, fitting in exactly with the occasion and lending peculiar emphasis to the words, "If I then, the Lord and the Master, have washed your feet, ye also ought to wash one another's feet." With this scene before them they could hardly ever again forget the Lord's words about the necessity of the one who would be great being first the servant of all.

§ 227. Following the foot-washing, the company would be ready for the supper which was, as we know, the beginning of the feast of the passover, the chief event of the Jewish year, commemorating the deliverance of the Jews in Egypt from the destroying angel, and lasting for seven days. The passover meal, which could be eaten by from ten to twenty persons, gathered together as families, probably followed the order as indicated below:

1. Blessing by the head of the company of the first cup of wine which was then drunk.
2. Hand-washing and prayer.
3. Bitter herbs, dipped in the *haroseth* (a mixture of crushed fruit and vinegar), were handed round and eaten.
4. Second cup of wine poured, followed by the question of the son, or one acting for him, asking the meaning of this feast, with the answer of the father.
5. First part of the Hallel (Psa. 113, 114).
6. "Sop" (a bit of the paschal lamb and bitter herb and bread) dipped in vinegar and eaten.
7. Paschal lamb eaten.
8. Eating of a piece of unleavened bread.
9. Third cup of wine with grace ("Cup of blessing").
10. Fourth cup of wine.
11. Completion of the Hallel (Psa. 115-118).¹

§ 228. The supper was in progress when Jesus made the announcement that one of those present, one of the inner circle of apostles, would betray him. They are all startled, even horrified. When able to speak they exclaim in unison: "Lord, is it I?" a suggestive hint, as Phillips Brooks has shown in his memorable sermon on this text, of the possibility for both sin and holiness which contact with Christ had

¹ See Burton and Mathews, *Constructive Studies in the Life of Christ*, p. 247, and *Hastings' Bible Dictionary*, Art., "Passover."

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revealed to these plain men.¹ By a command which the disciples misinterpreted, but which Judas understood, the traitor left the table and the company of which he had been an influential member and went out into the night, whose friendly darkness might hide him from the sight of honest men, but whose terrible sin could not be hidden from an accusing conscience which a little later drove him to suicide and to an endless infamy.

§ 229. The separation of Judas from the company is the sign for the continuance of the meal. "Each ate and drank at his will; all alike, in the patriarchal way of the East, lifting what they wished with their fingers from the common dish. A third cup of wine passed round marked the close of the feast as a religious solemnity." He was about to leave them, and as yet they had no rite, however simple, to form a center round which they might permanently gather. Some emblem was needed by which they might hereafter be distinguished; some common bond, which should outwardly link them to each other and to their common Master. The passover had been the symbol of the theocracy of the past, and had given the people of God an outward ever-recurring remembrance of their relations to each other and their invisible King. As the founder of the new Israel, Jesus would now institute a special rite for its members in all ages and countries. The old covenant of God with the Jews had found its vivid embodiment in the yearly festivity he had that night for the last time observed. The new covenant must, henceforth, have an outward embodiment also; more spiritual, as became it, but equally vivid.

"Nothing could have been more touching and beautiful in its simplicity, than the symbol now introduced. The third cup was known as 'the cup of blessing,' and had marked the close of the meal, held to do honor to the economy now passing away. The bread had been handed round with the words, 'This is the bread of affliction'; and the flesh of the lamb had been distributed with the words, 'This is the body of the passover.' The feast of the ancient people of God having been honored by these striking utterances, Jesus took one of the loaves or cakes before him, gave

¹ "The life with Christ had melted the ice in which they had been frozen, and they felt it in them either to rise to the sky or to sink into the depths."

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thanks, broke it, and handed it to the apostles with words, the repetition almost exactly of those they had heard a moment before, 'Take, eat; this is my body, which is given for you: this do in remembrance of me.' Then, taking the cup, which had been filled for the fourth and last handing round, he gave thanks to God once more, and passed it to the circle, with the words, 'Drink ye all of it, for this cup is the new covenant, presently to be made in my blood; instead of the covenant made also in blood by God with your fathers; it is an abiding symbol, my blood of the covenant of my Father with the new Israel, which is shed for you for the remission of sins. This do, as often as ye drink it, in remembrance of me.'"

§§ 230, 231. During the meal, or immediately following it, Jesus spoke of his coming glorification and gave his new commandment, which represents the very heart of Christianity and is the chief sign of discipleship—the loving of one another as Christ loves us.

§ 232. Then came the prophecy of the disciples' stumbling and of Peter's denial, but also the promise of restoration after the Lord has risen from the dead.

§ 233. How they are to prepare themselves to meet the shock of his death and departure from them is suggested by the need of purse and wallet, and whatever else will help them to defend themselves against the opposition of men. His reference to their need of selling their cloak and buying a sword was figurative, but they took it literally. "So threatening had the situation of late become that, despite the law which prohibited the bearing of arms on passover day, Peter and another, perhaps his comrade John, had swords concealed beneath their cloaks. 'Lord,' they said, producing their weapons, 'see, here are two swords.' 'It is sufficient,' said Jesus, wearily. It was not a sneer at so ample an equipment, but a dismissal of the subject. Their stupidity was desperate. He felt the pathos of the situation. Poor souls, so dull yet withal so faithful! they little realized what awaited them.'"¹

§ 234. The hour is late and of necessity the final word must now be spoken. It is exactly what we would expect of Jesus. There is here no complaint of the disciples' dullness, selfishness, or faint-heartedness, no strictures upon his

¹ Smith, *The Days of His Flesh*, p. 446.

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enemies, no questioning of the Father's care, but a tender solicitude for these his friends and a confident expression of hope for the future, with the triumphant assertion that, in spite of appearances, he has overcome the world. It is all so like Jesus. "Let not your heart be troubled" is the first sentence of that message which has cheered and strengthened millions of souls in the hour of loneliness and trial, even in that last and solemn hour when mortality is about to be swallowed up of life; it is destined to cheer and strengthen millions more during the ages to come, even until he himself shall appear to receive the homage of a world wholly won to himself.

The closing sentence of the 14th chapter of John: "Arise, let us go hence," seems to imply that Jesus and the eleven now left the Upper Room, and, hence, that the remainder of the discourse, together with the intercessory prayer, were spoken at another place, possibly on the way to Gethsemane. "The more general belief," says Andrews, "is that the Lord arose from the table with the apostles, but remained in the room, and, all standing, he continued his discourse, and ended it with the prayer." Godet believes it was spoken in some retired place on the western slope of the Kedron valley. The author of the *The Days of His Flesh*, following Westcott, thinks it took place in the temple. "At midnight the paschal supper ended and the gates of the temple were thrown open. At so untimely an hour the sacred court would be deserted and would afford a quiet haven. And though the temple was the very stronghold of his adversaries, there was no place in the city where he ran less risk of arrest: it was the last place where they would look for him." The same author calls attention to the fact that over the gateway of the temple was "wrought a wreath of golden vines with clusters a man's stature in length"—a symbol anciently used by prophets and psalmists as a symbol of Israel, but later as a symbol of the Messiah. "Being thus a Messianic emblem, the device over the temple gate lent itself to the Lord's use and furnished him with an impressive parable," whose significance was that, apart from him, the disciples could do nothing, even as the branches apart from the vine wither and die. He, the Vine, would seem to be separated from them after his departure, but he would always be with them through the Spirit whom he

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would send, and by whose presence they would overcome the world, even as he had overcome the world.

§ 235. Then follows the prayer which is at once "a prayer of self-consecration, thanksgiving, and intercession," a prayer which takes in not only the men around him, and on whom, humanly speaking, the success of Christianity depended, but all those who should in time to come believe on Jesus, even those of the present day and of all the days to come. It is the Lord's Prayer. It has been answered already in part; one of its petitions—that which asks for the unity of all who believe on him—is in process of being answered before our eyes.

Friday

FROM JERUSALEM TO GETHSEMANE; THENCE TO HOUSE OF ANNAS, PALACE OF CAIAPHAS, PALACE OF HEROD, CALVARY, AND THE SEPULCHER

- § 236. Arrival at and Agony in Gethsemane, Matt. 26. 30, 36-46; Mark 14. 26, 32-42; Luke 22. 39-46; John 18. 1.
- § 237. The Betrayal and Arrest, Matt. 26. 47-56; Mark 14. 43-52; Luke 22. 47-53; John 18. 2-12.
- § 238. Jesus Taken to House of Annas, Followed by Peter and John, John 18. 13-24.
- § 239. Taken to Palace of Caiaphas, Peter Following "Afar Off," Matt. 26. 57, 58; Mark 14. 53, 54; Luke 22. 54, 55.
- § 240. Trial of Jesus Before Jewish Authorities, Matt. 26. 59-68; Mark 14. 55-65; Luke 22. 63-65.
- § 241. Peter's Denial, Matt. 26. 69-75; Mark 14. 66-72; Luke 22. 56-62; John 18. 25-27.
- § 242. Further Examination of Jesus, Matt. 27. 1; Mark 15. 1a; Luke 22. 66-71.
- § 243. Judas Returns the Blood Money.....Matt. 27. 3-10.
- § 244. Jesus Brought Before Pilate—First Accusation, Matt. 27. 2; Mark 15. 1b; Luke 23. 1, 2; John 18. 28-32.
- § 245. Jesus Examined by Pilate, Matt. 27. 11-14; Mark 15. 2-5; Luke 23. 3; John 18. 33-38a.
- § 246. Pilate Declares Jesus' Innocency—He is Again Accused, Luke 23. 4, 5; John 18. 38b.
- § 247. Jesus is Sent to Herod.....Luke 23. 6, 7.
- § 248. Herod, After Mocking, Sends Jesus Back to Pilate....Luke 23. 8-12.
- § 249. Pilate Again Attests Jesus' Innocency.....Luke 23. 13-16.
- § 250. Jesus or Barabbas—Pilate's Wife's Dream, Matt. 27. 15-23; Mark 15. 6-15; Luke 23. 18-23.
- § 251. Pilate Gives Sentence.....Matt. 27. 24-26; Luke 23. 24, 25.
- § 252. Jesus Scourged by Pilate and Abused by the Soldiers, Matt. 27. 27-30; Mark 15. 16-19; John 19. 1-3.
- § 253. Pilate Again Seeks to Release Jesus.....John 19. 4-16a.

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- § 254. Jesus Led Away to be Crucified Matt. 27. 31; Mark 15. 20.
- § 255. Simon of Cyrene Impressed . . Matt. 27. 32; Mark 15. 21; Luke 23. 26.
- § 256. Jesus Addresses the Sorrowing Women Luke 23. 27-31.
- § 257. Arrival at Calvary (Golgotha), Matt. 27. 33; Mark 15. 22; Luke 23. 32, 33a; John 19. 16b, 17.
- § 258. Jesus is Offered Wine Mingled with Myrrh (Gall), Matt. 27. 34; Mark 15. 23.
- § 259. Crucified (with two Robbers), Matt. 27. 38; Mark 15. 24a, 25, 27; Luke 23. 33b; John 19. 18.
- § 260. Parting of Garments, Matt. 27. 35, 36; Mark 15. 24b; Luke 23. 34b; John 19. 23, 24.
- § 261. Superscription Set Up, Matt. 27. 37; Mark 15. 26; Luke 23. 38; John 19. 19-22.
- § 262. First Word from the Cross Luke 23. 34a.
- § 263. Jesus Reviled by Passers-by, Matt. 27. 39-43; Mark 15. 29-32a; Luke 23. 35-37.
- § 264. Reviled by Malefactors—One Asks to be Remembered, Matt. 27. 44; Mark 15. 32b; Luke 23. 39-42.
- § 265. Second Word from the Cross Luke 23. 43.
- § 266. The Three Marys at the Cross John 19. 25.
- § 267. Third Word from the Cross John 19. 26, 27.
- § 268. Darkness Matt. 27. 45; Mark 15. 33; Luke 23. 44, 45.
- § 269. Fourth Word from the Cross Matt. 27. 46, 47; Mark 15. 34, 35.
- § 270. Fifth Word from the Cross John 19. 28.
- § 271. Jesus is Given Vinegar to Drink, Matt. 27. 48, 49; Mark 15. 36; John 19. 29.
- § 272. Sixth Word from the Cross John 19. 30a.
- § 273. Seventh Word from the Cross—Death, Matt. 27. 50; Mark 15. 37; Luke 23. 46; John 19. 30b.
- § 274. Veil of Temple Rent, Earthquake, Etc., . Matt. 27. 51-53; Mark 15. 38.
- § 275. Testimony of the Centurion Matt. 27. 54; Mark 15. 39; Luke 23. 47.
- § 276. Viewed by Women and Others, Matt. 27. 55, 56; Mark 15. 40, 41; Luke 23. 48, 49.
- § 277. No Bone of Him Broken—Side Pierced John 19. 31-37.
- § 278. The Burial, Matt. 27. 57-61; Mark 15. 42-47; Luke 23. 50-56; John 19. 38-42.

§ 236. Whether Jesus arrived at Gethsemane before midnight, as some contend he did, is not important. The Gospels with their silence about unimportant details make no statement, give no hint as to the exact time. Nor is there any reason assigned for Jesus seeking this particular place, except the one reason for being alone. It has been suggested that the garden may have been owned by some friend of Jesus, perhaps Mary, the mother of John Mark. The present garden called Gethsemane has nothing but tradition to prove its claim to be the site of the Lord's agony. The eight venerable olive trees within it, though of great age, cannot possibly be the same trees under which the Lord found shelter on that eventful night. The olive

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has no such length of life, and, moreover, it is stated by Josephus that all the trees around Jerusalem were cut down during the great siege when Titus took the city. What was the agony through which Jesus passed can be only surmised. Its character is but suggested by the reference to his sweating, as it were, great drops of blood.

§ 237. While Jesus was passing through his trial in Gethsemane his enemies were organizing, their numbers being reënforced by a detachment of soldiers from the fortress of Antonia. Led by Judas, they came upon Jesus just as he had for the third time committed his way unto the Father with the words, "Thy will be done." It was doubtless quite dark, which explains the need of such a signal as Judas gave. Peter's drawing of his sword was entirely characteristic of the man who probably had this sort of defense in mind when he declared that though all should leave the Master he would not. Jesus' complete self-possession, and his healing of the ear of Malchus, whom Peter struck, was probably all that saved the company from a massacre at the hands of the soldiers or the mob. Jesus' command to Peter to put up his sword may be taken as expressing the Lord's thought regarding the use of carnal weapons, "All that take the sword shall perish by the sword." The falling of the men to the earth, following Jesus' statement that he was the one they were seeking, is striking evidence not of the Lord' miracle-working power but of his commanding personality.

§ 238. While it is difficult to harmonize the various accounts of the trial of Jesus before the Jewish authorities, it seems clear from John that he was first taken before Annas, father-in-law of Caiaphas, who had been the high priest and still exercised great influence with the Jewish ruling class.¹ "And Simon Peter followed Jesus, and so did another disciple." That other disciple was John, and it is an evidence of the latter's standing that he was known to the high priest and was admitted with Jesus to the high priest's court, Peter being compelled to stand at the door without until admitted through John's influence. The attitude of the authorities is well shown by the tacit permission given the officer to strike Jesus.

¹ "He seems to have retained the title of high priest by courtesy."—Burton and Mathews, *Constructive Studies in the Life of Christ*, p. 266.

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§§ 239, 240. From Annas Jesus is taken to Caiaphas, Peter following "afar off." According to Jewish legal procedure, "concurrent testimonies were necessary in framing an indictment. If two witnesses brought the same evidence against a man, he was regarded as being under indictment." No such evidence was brought against Christ, even though hired witnesses were brought in to testify. "Not even so did their witness agree together." That failing, the high priest sought to have Jesus testify against himself—"something as much forbidden by law in Jewish as in American procedure." Jesus, evidently understanding and making use of his legal rights, refused to answer. But when the high priest put the question to him squarely whether or not he was the Christ, Jesus said he was. On that admission the Sanhedrin, without the slightest legal warrant, voted to condemn him to death. They did, however, delay sentence until morning.

§ 241. "The denial of Peter requires no comment except the statements that Peter had expected to be brave, that he had dared to go to the high priest's palace, that he became insanely panic-stricken, that he repented. So far from condemning him, one may well look to himself lest he also, despite the best of intentions, be swept off his feet by some unexpected challenge to his loyalty."¹

§§ 242, 243. Following another examination of Jesus for the purpose of securing material which could be used against him before Pilate, we have the record of Judas' return of the blood money and his subsequent suicide. "The priests were not a little embarrassed when they found their money thus thrown back upon their hands. What should they do with it? It was blood money, and therefore they might not put it into the sacred treasury. . . . After deliberation they hit upon an appropriate use. Outside the city there lay a worked-out clay-bed, at once useless and unsightly. The potter was glad to be rid of it, and for the poor pittance of thirty shekels they purchased it from him and converted it into a burial ground for strangers, that is, Gentiles who chanced to die in the Holy City. . . . Thus they salved their consciences and evinced their loathing of the blood-stained shekels, blind to the grim irony of the transaction. When they bestowed upon the heathen the

¹ Burton and Mathews, *Constructive Studies in the Life of Christ*, p. 262.

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purchase of the Redeemer's blood, they were all unconsciously prophets of his world-wide grace."¹

§§ 244-254. The action of the Sanhedrin in condemning Jesus had no standing in a Roman court, and it was only a Roman court that could pass the death penalty. Jesus' enemies, therefore, formulated the charge of sedition against Rome. The record (see §§ 243-253) shows more plainly than any explanation the spirit of the various parties concerned—the bitter hatred of the Jewish rulers, which they vainly imagined to be zeal for religion; the weakness rather than the wickedness of Pilate; the brutality of Herod; the weakness and cruelty of the mob, representing in miniature the spirit of the world, which is selfishness.

§ 255. "Enfeebled by fasting, excitement, and brutal handling, Jesus staggered along beneath his burden as far as the city gate, and there his strength utterly failed. Tradition says he fell. There was nothing for it but to relieve him of the cross and transfer it to stouter shoulders."² The man selected for this duty was known as Simon of Cyrene, a North African city in which many Jews resided. He was about to enter the city when he was arrested by the soldiers and compelled to bear Jesus' cross to the place of execution.

§ 256. It was at this juncture that Jesus addressed the women, who with characteristic loyalty followed him, expressing their grief after the custom of the time by beating upon their breasts and chanting a funeral dirge. Even in that sad hour Jesus told them not to weep for him but for themselves and their children. It was another evidence of the unselfishness of their divine Friend.

§§ 257-277. The arrival at the place of execution is noted, but nothing is said as to its location. Indirect references to it show that it was an eminence outside the walls and near a highway. Its name, Golgotha, is translated "Calvaria" in Latin, meaning "a skull."³ According to the oldest tradition, Golgotha was where the Church of the Holy Sepulcher now stands—inside⁴ the present walls

¹ *The Days of His Flesh*, p. 475.

² It is hardly possible that Jesus carried the heavy upright timber, which was from seven and a half to nine feet high, but only the cross-piece to which the arms were fastened.

³ Saint Jerome believed this name was given because of the skulls strewn about the ground. Modern writers incline to the theory that the word referred to the skull-like formation of the hill.

⁴ It is well known that the walls of modern and ancient Jerusalem do not coincide.

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in the northwest part of the city. Volumes have been written for and against the claims of the traditional site which are not to be lightly set aside, though it cannot be denied that the weight of scholarly opinion to-day inclines to accept the claims of what is popularly known as Gordon's Calvary as the true site of the crucifixion.

The fact of and incidents connected with the crucifixion are best shown by the outline indicated by the sections at the head of this paragraph. Regarding the form of death to which Jesus was condemned, it should be understood that it was neither Jewish nor, indeed, Roman, the latter having "borrowed it from their enemies, the Carthaginians," and they in all probability from the Phœnicians. So far as Rome made use of the cross, it was usually reserved for slaves and seditious persons, but its use was gradually extended so that Roman citizens were crucified, though this never became a practice owing to the universal opposition. In Judæa crucifixion was frequently resorted to, and the record is that, following the death of Herod the Great, two thousand rioters were crucified at one time.

The cross had two general forms: what is known as the *crux simplex*, which was only a single upright stake, and the *crux compacta*, a stake with a crosspiece. The latter had three variations: the Saint Andrews's cross, in shape like a capital X, of later use than the time of Christ; Saint Anthony's cross, shaped like a capital T; and the Latin cross, with its transverse piece at right angles with and just above the center of the upright timber (†). It is all but certain that Jesus was crucified on a Latin cross.

The method of crucifixion harmonizes entirely with the account in the Gospels of Jesus' death. The offering of the medicated wine before crucifixion was in accordance with a custom among the Jews, who sought thus literally to fulfill the scriptural injunction to "give strong drink unto him that is ready to perish, and wine to the bitter in soul." In preparing the victim the body was stripped, the clothing falling to the executioners as their perquisites. The victim was then "laid across the transom [crosspiece] with outstretched arms, and his hands were made fast to either end, usually by nails hammered through the palms or the wrists, but sometimes, to prolong the suffering, merely by cords. Thereafter the transom with its quivering load was hoisted

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on the upright; and, to support its weight, which must else have torn the hands, the body rested, as on a saddle, on a projecting peg. Sometimes the feet, like the hands, were merely tied, but usually they were nailed to the upright, either through the instep by two nails or through the Achilles tendon by a single nail, transfixing both. And thus the victim hung in agony, lingering on, unless the case were hastened, as long as two days.”¹

It was three o'clock on Friday afternoon when Jesus died, and, had Roman custom prevailed, his body would have remained on the cross until torn to pieces by beasts or birds of prey; “but it was contrary to Jewish law that they [the crucified] should be left hanging overnight, and the offense would in this instance have been the greater, inasmuch as the next day was the paschal Sabbath.” When the soldiers, at the direction of Pilate, sought to end the sufferings of Jesus in the usual way they found him already dead, and so “no bone of him was broken,” though to make sure of death one of the soldiers pierced his side with a spear.

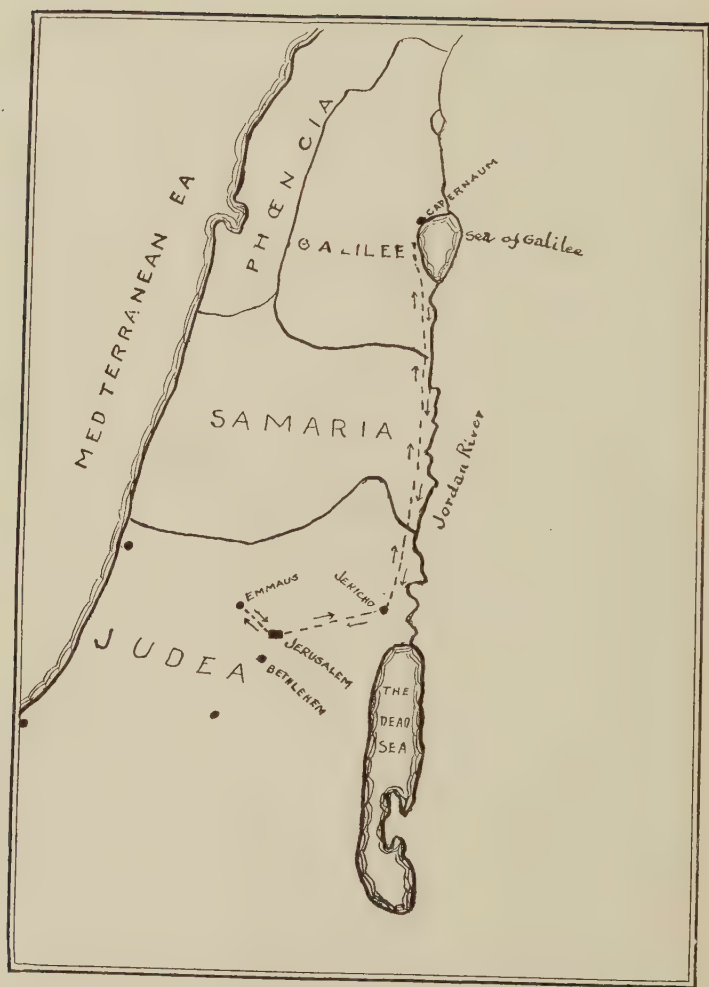
§ 278. The bodies of crucified persons were counted unworthy a decent burial and, unless claimed and purchased by friends, were thrown out as refuse. Jesus had not only open but secret friends, and one of the latter, Joseph of Arimathæa, a member of the Sanhedrin, and rich, went to Pilate and asked of him the body of Jesus, offering to pay the price. Pilate not only gave permission but refused the money offer, an act contrary to his usual custom. Joseph, with the assistance of Nicodemus, “his partner in remorse as he had been his partner in cowardice,” took down the body of Jesus from the cross, wrapped it in linen cloth and, as the day was closing, laid it in his own new tomb, which he had hewn out of the rock, Nicodemus furnishing the embalming spices—myrrh and aloes a hundred-pound weight.

Saturday

§ 279. The Watch at the Sepulcher Matt. 27. 62-66.

§ 279. The one record of the day, the Jewish Sabbath, is the effort of the enemies of Jesus to prevent his body being stolen by his disciples. Everything that could be done they did, even to the sealing of the stone which guarded the entrance to the tomb.

¹ *The Days of His Flesh*, p. 495.



THE FORTY DAYS

Jerusalem—Emmaus—Jerusalem—Sea of Galilee—Mount of Olives

CHAPTER X

THE FORTY DAYS

From the Resurrection to the Ascension

ITINERARY.—Jerusalem—Emmaus—Jerusalem—Sea of Galilee—
A Mountain in Galilee—Mount of Olives.

JERUSALEM

Easter Sunday Morning

- § 280. The Women Come to the Tomb, Matt. 28. 1; Mark 16. 1, 2; Luke 24. 1; John 20. 1a.
§ 281. The Earthquake and Appearance of the Angels to the Watchers, Matt. 28. 2-4.
§ 282. The Women Find the Stone Rolled Away, Mark 16. 3, 4; Luke 24. 2; John 20. 1b.
§ 283. Mary Magdalene Calls Peter and John..... John 20. 2.
§ 284. The Angel Appears to the Women, Matt. 28. 5-7; Mark 16. 5-7; Luke 24. 3-7.
§ 285. The Women Bring the Disciples Word, Matt. 28. 8; Mark 16. 8; Luke 24. 8-11.
§ 286. Peter and John Run to the Tomb..... Luke 24. 12; John 20. 3-10.
§ 287. The Angels Appear to Mary Magdalene..... John 20. 11-13.
§ 288. Jesus Appears to Mary Magdalene... Mark 16. 9-11; John 20. 14-18.
§ 289. He Appears to the Women..... Matt. 28. 9, 10.
§ 290. Report of the Watch..... Matt. 28. 11-15.

§§ 280-290. To most of the disciples, if not to all, the crucifixion appeared to be not only the complete triumph of the enemies of Jesus but the practical overthrow of all their hopes, for it cannot be denied that, in spite of their association with and the clear teaching of the Master, they had not succeeded in divesting themselves of the belief that the Messiah would set up an earthly kingdom, make Jerusalem his capital and Israel the center of his world-wide dominion. With his death everything for the moment seemed lost. Even his promise of rising from the dead was forgotten or treated as a rhetorical exaggeration.

But there were a few whose love for their crucified Lord triumphed over both disappointment and fear. In spite of the tangled threads making up the record, due, it is supposed, to the excitement of the moment when the recording of even the briefest memorandum was impossible, we may

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still get a fairly intelligible account of the course of events;¹ and it seems clear that the women who regarded Jesus as Master visited his tomb very early in the morning, finding the body gone. They expected to find the body as it was left on Friday night—there can be hardly a doubt on that point. They did find the stone rolled away and the tomb empty. Whether Mary Magdalene was in advance of the other women or that, seeing the empty tomb at the same time as the others, she ran at once to bring the word to Peter and John, or that John's account simply deals with her as one of the company, cannot be decided by anything in the record.

The question of the location of the tomb in which Jesus' body was laid is involved in that regarding the site of the crucifixion. If the traditional site of the latter is accepted, there will be no difficulty in accepting that of the former, namely, where the Church of the Holy Sepulcher stands. Bishop Eusebius, born in the early part of the fourth century after Christ, says that the tomb of Christ was discovered during the reign of Constantine and while certain excavations were in progress. There is a story to the effect that Helena, Constantine's mother, made a pilgrimage to Jerusalem and found not only the Lord's sepulcher but also his cross. Where these were found a church was built and consecrated in the year 336. The present church was built by Greek and Armenian Christians in 1810. Childish credulity or fraud, probably a mixture of both, is responsible for the locating of almost everything connected with the crucifixion and entombment. Even the "hole of the cross," is identified. During the Easter festival the church is crowded with pilgrims of every country and of all shades of faith. Frequently a riot breaks out among the more fanatical of the religionists which requires all the force of the Mohammedan police to quell. A spectacle which Christendom, in the interest of the common faith, should unite to prohibit is the so-called miracle of the "Holy Fire." "The wild and noisy scene begins on Good Friday. The crowd passes the night in the church in order to secure places. On Easter eve, about 2 P. M., a procession of the superior clergy move around the sepulcher,

¹ The outline as indicated in §§ 280-290 is believed by the author to represent what is, with our present knowledge, the best arrangement of the several accounts. It does not profess to be a "harmony."

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all lamps having been carefully extinguished in view of the crowd. Some of the priests enter the chapel of the sepulcher, while others pray, and the people are in the utmost suspense. At length the fire which has come down from heaven (as the priests say) is pushed through a window of the sepulcher, and there now follows an indescribable tumult, everyone endeavoring to be the first to get his taper lighted. The sacred fire is carried home by the pilgrims. It is supposed to have the peculiarity of not burning human beings, and many of the faithful allow the flame to play upon their naked chests or other parts of their bodies."¹

FROM JERUSALEM TO EMMAUS—RETURN TO JERUSALEM

Easter Sunday, Afternoon and Evening

§ 291. The Walk to Emmaus..... Mark 16. 12; Luke 24. 13-29.

§ 292. Jesus Reveals Himself at Emmaus to Two Disciples. . . Luke 24. 30-32.

§ 293. The Two Disciples Return to Jerusalem and Testify, Mark 16. 13; Luke 24. 33-35.

§ 294. Jesus Appears to the Disciples in Jerusalem, Thomas Being Absent, Mark 16. 14; Luke 24. 36-43; John 20. 19-25.

§ 291. On the afternoon of Easter Sunday, two of the disciples, one of whom is identified as Cleopas, while on their way from Jerusalem to a village called Emmaus,² were discussing, with some feeling it would appear, the strange report which had reached them that Jesus had risen from the dead. It is not possible that they themselves believed the story, or they would not be leaving the city at this time. They were not apostles, and it is doubtful if they belonged to the inner circle of disciples, or even knew Jesus well, for while they were discussing the report of the resurrection Jesus himself appeared to them and they did not recognize him. He listened patiently to their description of the events connected with his crucifixion and reputed resurrection, and then, after rebuking them for their lack of faith, "interpreted to them in all the scripture the things concerning himself."

§ 292. On drawing near to the village Jesus "made as though he would go farther," but, in response to their re-

¹ Baedeker, *Palestine and Syria*, p. 45.

² There are at least four places named by modern scholars as the Emmaus of Christ's time. The best evidence seems to lie with the village now known as El Kubebeh, northwest of Jerusalem. A Franciscan monastery there "is said to stand on the spot where Jesus brake bread with the two disciples."

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quest, he remained with them. In the act of blessing and breaking the bread Jesus was recognized, but in the midst of their surprise he quietly departed.

§§ 293, 294. The two at once returned to Jerusalem and joined the eleven who had in all probability assembled in the same room "in which they had eaten the paschal supper, and to which they returned from the Mount of Olives." Before Cleopas and his comrade could tell their story of meeting the risen Lord at Emmaus, they had heard from the assembled apostles (Thomas alone being absent) the joyful and confident confession, "The Lord is risen indeed." Then, while the two are reciting their experience, suddenly, and yet as gently and quietly as the daybreak, Jesus again appeared. He greets the disciples with the familiar words, "Peace be unto you." To convince them that he is not merely a spirit, he shows them the wounds in his hands and feet and side, and, as if that were not enough, calls for food and eats in their presence. Then, "after the symbolic manner so congenial to the Jewish mind, he breathed upon them and said, 'Receive the Holy Spirit,'" and renewed their apostolic commission.

JERUSALEM

Sunday After Easter

§ 295. Jesus Appears to All the Apostles John 20. 26-29.

§ 295. A week later the apostles are again together with Thomas present—Thomas, the man who had said, with almost terrible emphasis, "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and put my hand into his side, I will not believe." His absence from the gathering of the previous Sunday was doubtless due to his fear of arrest—cowardice and unbelief agreeing well together. He has returned, but still doubts. But while he is repeating his "I will not believe," Jesus appears, "like the good shepherd seeking his one lost sheep," and says to him, "Place your finger here and examine my hands; and place your hand here, and put it into my side, and do not be an unbeliever but a believer." Thomas' answer reveals his radical change of mind: "My Lord and my God." "You have believed," replied the Lord, "because you have seen, blessed are they who have not seen, and yet have believed."

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FROM JERUSALEM TO THE SEA OF GALILEE

- § 296. Appears to Seven Disciples..... John 21. 1-3.
§ 297. The Draught of Fishes..... John 21. 4-11.
§ 298. Jesus Prepares and Presides at a Meal..... John 21. 12-14.
§ 299. Jesus Counsels Peter..... John 21. 15-23.

§§ 296, 297. Following Jesus' command, the disciples had repaired to Galilee where the risen Lord could meet them and speak to them unhindered by the hostile surroundings of Jerusalem. While seven of them were together on a certain evening, Peter suddenly announced that he was going fishing. The rest said they would go with him. They fished all night without taking anything, and in the gray of morning saw some one standing on the shore who hailed them with the question, "Have you caught any fish?" "No," they answered. At that the stranger—for he appeared to them to be such—said, "Cast your net on the right-hand side of the boat and you will find some." They did so, and were unable to haul the net in on account of the number of fish in it. At once it flashed upon the mind of John who it was that had spoken, and he said to Peter, "It is the Lord," whereupon Peter, with his usual impulsiveness, jumped from the boat into the water and swam to land. The others came in the boat, dragging their net full of fishes.

§ 298. When the disciples reached the shore they found the stranger to be indeed the risen Lord. With his own hands he had prepared breakfast for them. Acting as host, after the manner of the feeding of the five thousand and in the Upper Room of the giving of the bread and wine as a memorial of himself, the Lord "taketh the bread, and giveth them, and the fish likewise."

§ 299. Following the meal came the interview—doubtless private—of Jesus with Peter. The significance of that interview in which Peter is charged particularly with the duty of shepherding the lambs and sheep of Christ's flock, will be best understood through a translation, using our every-day speech:

"Simon, son of John, are you more devoted to me than others are?"

"Yes, Master," he answered, "you know that I *love* you."

Then, a second time, Jesus asked: "Simon, son of John, are you devoted to me?"

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"Yes, Master," he answered, "you *know* that I love you."

"Be a shepherd to my sheep," said Jesus.

The third time, Jesus said to him: "Simon, son of John, *do you love me?*"

Peter was pained at his third question being "Do you love me?" and exclaimed: "Master, you know everything! You can tell that I *do* love you."

"Feed my sheep," said Jesus. "Believe me," he continued, "when you were young you used to put on your own girdle, and walk wherever you wished; but when you have grown old you will have to hold out your hands, while some one else will put on your girdle, and take you where you do not wish." Jesus said this to show the kind of death by which Peter was to honor God;¹ after saying it he added: "Follow me."

Peter turned round and saw the disciple who was very dear to Jesus following—the one who at the supper leaned back on the Master's shoulder—and asked him who it was that would betray him. Seeing him, Peter said to Jesus: "Master, what about this man?"

"If I were to choose that he should wait till I come," answered Jesus, "what has that to do with you? Follow me yourself."

FROM THE SEA OF GALILEE TO A MOUNTAIN IN GALILEE

§ 300. The Great Commission..... Matt. 28. 16-20; Mark 16. 15-18.

§ 300. The name of the mountain where the risen Christ again met his disciples is not recorded, but it would be only fitting that it should be the same as that on which, at the beginning of his ministry, he had proclaimed the principles of his kingdom—the so-called Mount of Beatitudes. On the mountain the disciples had met according to Jesus' appointing. The Lord appeared and gave to them that "Commission" which is still the Church's marching orders, not to be set aside until the world has accepted its Redeemer and Lord. It is brief and simple in form, but both comprehensive and profound in its significance. It asserts the absolute authority of Jesus in heaven and earth. It commands the making of disciples of all nations, which includes all peoples whatever their color or speech. It recognizes

¹ According to tradition Peter suffered death by crucifixion in the last year of Nero's reign. At his own request—as he believed himself to be unworthy of dying like his Master—he was fastened to the cross head downward.

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baptism into the name of Father, Son, and Spirit as the universal sign of discipleship. It names as the subject of universal teaching the observance of the things which Jesus had taught the disciples to observe. It proclaims the spiritual presence of Jesus with his disciples, "even unto the consummation of the age."

FROM THE MOUNTAIN IN GALILEE TO JERUSALEM

§ 301. Last Words and Ascension Mark 16. 19, 20; Luke 24. 44-53.

§ 301. We have now come to the final visible appearance of the Christ to his disciples. Once more the men who had cast in their lot with Jesus, had walked and talked with him in the flesh, had witnessed the tragedy of Calvary, and had been privileged to see the risen Christ and to talk with him as of old, have met again in that Upper Room, the scene of so many holy memories. There the Lord again appears, and, after opening their understanding to the truth concerning his own death and resurrection, he again commissions them to preach his gospel, but with the express command that they should begin "at Jerusalem"—Jerusalem, that despised and rejected and crucified him.

Then, when he had finished communing with them, he led them out nearly as far as Bethany, and there raised his hands and blessed them. And while blessing them, "he was parted from them and was carried up into heaven." Then he disappeared from their mortal view. But in that moment their spiritual eyes were opened and they saw him as their ever-present Lord, and "they returned to Jerusalem with great joy, and were continually in the temple blessing God."

“Lord Jesus, who in the greatness of thy compassion didst leave thy glory, didst take our nature and dwell here, a man of sorrows and acquainted with grief, and didst suffer for us on the cruel cross, that thou mightest reveal the Father’s heart and open for us the way to the Father’s house; as thou art the same yesterday and to-day, yea and forever, may we endure as seeing thee who art invisible; may we know thee and the power of thy resurrection and the fellowship of thy sufferings; believing utterly and steadfastly the gospel of thy salvation, may we possess the peace and gladness thereof, and walk through the world like a people that carry the broad seal of heaven upon them. And, thus witnessing for thee and faithfully following in thy steps, may we be received at last into thy glory and behold thy blessed face. Amen.”

APPENDIX I

CHRONOLOGICAL ARRANGEMENT OF TOPICS

SECTION	TOPIC	MATTHEW	MARK	LUKE	JOHN	PAGES
1	The Birth of Christ.....	1. 18-25		2. 1-7		31, 34-36
2	Announcement to and Adoration of Shepherds.....			2. 8-20		31, 37, 38
3	Circumcision.....			2. 21		31, 38
4	Presentation in the Temple.....			2. 22-24		38
5	Accepted by Simeon and Anna.....			2. 25-38		38
6	Visit of the Wise Men.....	2. 1-12				43, 44
7	Flight into Egypt.....	2. 13-15				43, 44-48
8	Slaying of the Children.....	2. 16-18				43, 44
9	Leaving Egypt.....	2. 19-23		2. 39		48, 50
10	Boyhood at Nazareth.....			2. 40		48, 50-55
11	On the Way to Jerusalem.....			2. 41, 42		56-62
12	Missed from the Company.....			2. 43-45		56, 62
13	Found in the Temple.....			2. 46-50		56, 62
14	Return to Nazareth.....			2. 51a		63
15	Youth at Nazareth.....			2. 51b, 52		63, 64
16	Preparing the Way.....	3. 1-12	1. 1-8	3. 1-18		67, 68
17	Seeks Baptism of John.....	3. 13	1. 9a			68, 69
18	John Opposes.....	3. 14, 15				68, 70
19	Baptized.....	3. 16, 17	1. 9b-11	3. 21, 22		68, 70
20	Temptation.....	4. 1-11	1. 12, 13	4. 1-13		70-73
21	Testimony of John.....				1. 19-34	73
22	Chooses Three Disciples.....				1. 35-42	73, 74
23	Departs for Galilee.....				1. 43a	74
24	Calls Philip.....				1. 43b, 44	74
25	Calls Nathanael.....				1. 45-51	74
26	Marriage Feast at Cana.....				2. 1-11	74-76
27	Sojourn in Capernaum.....				2. 12	76, 77
28	First Cleansing of the Temple.....				2. 13-17	79-81

Appendix I

CHRONOLOGICAL ARRANGEMENT OF TOPICS—Continued

SECTION	TOPIC	MATTHEW	MARK	LUKE	JOHN	PAGES
29	Jews Ask for a Sign.....				2. 18-22	79, 81
30	Many Believe.....				2. 23-25	79
31	Conversation with Nicodemus.....				3. 1-21	79, 81
32	The Disciples Baptize.....				3. 22	81, 82
33	John Bears Witness to Jesus.....				3. 23-36	81, 82
34	Jesus Leaves Judæa.....				4. 1-3	82, 83
35	At Jacob's Well.....				4. 2-6	82-86
36	In Sychar.....				4. 27-42	82, 86
37	Arrival in Galilee.....	4. 12	1. 14a	4. 14a	4. 43	89, 90
38	Theme of Preaching.....	4. 17	1. 14b, 15			89, 90
39	Reception in Galilee.....			4. 14b, 15	4. 44, 45	89, 90
40	Arrival at Cana.....				4. 46a	89, 90
41	Healing of Nobleman's Son.....				4. 46b-54	89, 90
42	Arrival at Nazareth.....					90, 91
43	Preaches in Synagogue.....			4. 16a		90-92
44	Arouses Anger.....			4. 16b-27		90, 92
45	Driven Out.....			4. 28		90, 92
46	At Capernaum.....			4. 29, 30		90, 92
47	Call of the Four.....	4. 13-16		4. 31a		92, 93
48	Teaches in the Synagogue.....	4. 18-22	1. 16-20	5. 1-11		92, 94, 95
49	Heals Man with Unclean Spirit.....		1. 21, 22	4. 31b, 32		92, 95
50	Heals Peter's Wife's Mother.....		1. 23-28	4. 33-37		92, 95, 96
51	Many Healed.....	8. 14, 15	1. 29-31	4. 38, 39		92, 97
52	Praying in a Desert Place.....	8. 16, 17	1. 32-34	4. 40, 41		92, 97
53	Effort to Restrain Jesus.....		1. 35	4. 42a		97
54	Preaching and Healing.....		1. 36-38	4. 42b, 43		97
55	Heals a Leper.....	8. 2-4	1. 39	4. 44		97
56	Paralytic Borne of Four.....	9. 2-8	1. 40-45	5. 12-16		97, 98
57	Call of Matthew.....	9. 9	2. 1-12	5. 17-26		98, 99
58	Feast at Matthew's House.....	9. 10-13	2. 13, 14	5. 27, 28		98-100
59	Question About Fasting.....	9. 14-17	2. 15-17	5. 29-32		98-100
			2. 18-22	5. 33-39		98, 100

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60	Goes to Jerusalem.....			5. 1	101
61	At Pool of Bethesda.....			5. 2-9	101
62	Controversy About the Sabbath.....			5. 10-18	101
63	Explains Relation to the Father.....			5. 19-47	101, 102
64	Disciples Pluck Grains of Wheat.....	12. 1	2. 23	6. 1	103
65	Sabbath Question in New Form.....	12. 2-8	2. 24-28	6. 2-5	103
66	Heals Man with Withered Hand.....	12. 9-14	3. 1-6	6. 6-11	103, 104
67	Widespread Fame of Jesus.....	4. 23-25	3. 7-12		107
		12. 15-21			
68	Spends Night in Prayer.....			6. 12	108
69	Chooses and Ordains the Twelve.....			6. 13-19	108, 109
70	Sermon on the Mount.....	chaps. 5, 6, 7	3. 13-19	(6. 20-40)	108, 109
71	Healing of Centurion's Servant.....	8. 5-13		7. 1-10	112
72	Raises Widow's Son.....			7. 11-17	112, 114
73	Last Message from John.....	11. 2, 3		7. 18-20	112, 114
74	Reply to John.....	11. 4-6		7. 21-23	112, 114
75	Speaks Concerning John.....	11. 7-19		7. 24-35	112, 115
76	Uproaids Cities.....	11. 20-24		(10. 12-15)	112, 115
77	Truth to "Babes".....	11. 25-27		(10. 21, 22)	112, 115
78	Invitation to Heavy Laden.....	11. 28-30			112, 115
79	At House of Simon.....			7. 36	115, 116
80	Anointed by Woman.....			7. 37, 38	115, 116
81	Protest of Simon.....			7. 39	115, 116
82	Jesus Defends the Woman.....			7. 40-50	115, 116
83	"Through Cities and Villages".....			8. 1-3	117
84	Condition Alarms Friends.....			(11. 14)	117, 118
85	Heals One Possessed.....	12. 22, 23	3. 20, 21	(11. 15-23)	117, 118
86	Controversy with Scribes and Pharisees..	12. 24-45	3. 22-30	6. 43-48;	117, 118
				6. 29-32;	
				11. 24-26)	
				8. 19-21	
87	True Kindred of Christ.....	12. 46-50	3. 31-35		117, 118
88	Enters into a Boat.....	13. 1, 2	4. 1		119
89	Parables of Sower, etc.....	13. 3-53	4. 2-34	8. 4-18	119, 120
				(13. 18, 19)	
90	Commands to Depart to Other Side.....	(8. 18)	4. 35	8. 22	121, 122
91	Stilling the Tempest.....	8. 23-27	4. 30-41	8. 23-25	121, 122
92	Cures the Demoniac.....	8. 28-34	5. 1-20	8. 26-39	121, 123, 124

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CHRONOLOGICAL ARRANGEMENT OF TOPICS—Continued

SECTION	TOPIC	MATTHEW	MARK	LUKE	JOHN	PAGES
93	Return to Capernaum.....	9. 1	5. 21	8. 40		124, 125
94	Heals Woman and Jairus' Daughter....	9. 18-26	5. 22-43	8. 41-56		124, 125
95	Two Blind Men and Dumb Demoniac....	9. 27-34				124, 125
96	Second Rejection at Nazareth.....	13. 54-58	6. 1-6a			125
97	Third Preaching Tour.....	9. 35	6. 6b			125
98	Compassion for the Multitude.....	9. 36				125
99	Asks Disciples to Pray for Laborers.....	9. 37, 38	6. 7-13	9. 1-6		125
100	Commissions and Sends Out the Twelve.	10. 1-11. 1	6. 14-29	9. 7-9		125-127
101	Hears of John's Death.....	14. 1-12	6. 30	9. 10a		125, 127
102	Return to Capernaum.....		6. 31-44	9. 10b-17	6. 1-14	127, 128
103	Feeding the Five Thousand.....	14. 13-21	6. 45, 46		6. 15	127, 128
104	Dismisses Disciples—Prays.....	14. 22, 23	6. 47-52		6. 16-21a	129
105	Walks on the Water.....	14. 24-33	6. 53-56		6. 21b	129, 130
106	Arrives at Gennesaret.....	14. 34-36			6. 22-71	129, 131
107	Discourse on Bread of Life.....		7. 1-23			135-137
108	On Eating with Unwashed Hands.....	15. 1-20				138, 139
109	Healing of the Syrophenician Woman's Daughter.....	15. 21-28	7. 24-30			138, 139
110	To Decapolis.....	15. 29	7. 31			138, 139
111	Multitudes Come to Be Healed.....	15. 30, 31				138, 139
112	Healing of Deaf Stammerer.....		7. 32-37			138, 139
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APPENDIX III

LIST OF PICTURES ILLUSTRATIVE OF THE LIFE OF CHRIST

I. PICTURES BY SECTIONS

The list of pictures submitted by sections is fairly representative of the so-called "Penny Prints," which are reproductions of the leading artists, ancient and modern, who have sought to illustrate the life of Christ. The Brown pictures (George P. Brown & Co., 20 Lovett Street, Beverly, Massachusetts) are in black, on heavy coated paper, five and a half by eight inches in size, and sell at one cent each in lots of ten, or one hundred and twenty for a dollar.

The Wilde pictures (W. A. Wilde Company, 120 Boylston Street, Boston, Massachusetts) are similar to the Brown in size, quality, and price.

The Tissot pictures are in colors, five by six inches in size, and may be ordered of the Bible School Exhibit, Winsted, Connecticut. The New Testament series contains one hundred and twenty pictures (arranged in a portfolio), which sell for one dollar.

As noted in the Introduction, a list of religious pictures of various sizes, styles, and prices is published in the *Handbook of Religious Pictures*, which may be obtained of the New York Sunday School Commission, 29 Lafayette Place, New York City; price, five cents. This handbook should be in the possession of every teacher of the life of Christ.

(Not all the sections are represented, the principal reason being that appropriate pictures of the entire life of Christ have not yet been published.)

Abbreviations: B—Brown; T—Tissot; W—Wilde.

SEC. ¹	PICTURES	SEC. ¹	PICTURES
1.	B 355	71.	T 37; W 545, 68
2.	B 171, 822, 390, 743, 2027; W 13	72.	B 1277, 170; T 38
4.	B 615; T 5; W 15, 16	78.	B 857, 820
6.	B 1502; T 3, 4; W 500, 20, 22	79.	W 73, 268
7.	B 1816, 1883, 811, 729; T 6	80.	T 42
10.	B 863, 1448, 816, 742; T 8	82.	W 75
11.	B 872	88.	B 808; T 24
13.	B 1117, 92; T 9, 10	89.	B 705, 436; T 41
15.	B 64; T 11; W 41	91.	B 392; T 31
16.	T 12, 13, 14; W 43	94.	B 1276, 305, 1839; T 34
19.	B 741; W 254	100.	T 47
20.	B 861, 1713; W 45	103.	B 393; W 83
22.	T 15	105.	B 818, 1834
25.	T 16	106.	T 32
27.	B 452	109.	T 40; W 86, 594
28.	T 17	111.	T 26
31.	W 53	115.	T 50
35.	B 806, 716	117.	B 1954; W 115
41.	T 23	119.	W 819, 88
43.	B 701; T 19	121.	T 55
47.	B 230; T 25	124.	B 350, 1513
49.	T 21	126.	B 394; W 90
50.	T 22	129.	B 1845; T 52, 53
51.	B 1275; W 69, 592	131.	B 858
55.	B 703	132.	W 536
56.	B 458; T 44	133.	T 54
57.	B 649; T 27, 28, 44	135.	T 63
58.	T 29	136.	B 809; W 92
61.	W 60, 62	137.	B 840; T 64
64.	B 344; T 39	142.	T 51
67.	B 1275	143.	B 854; W 100, 466
69.	T 30	144.	B 807, 870; T 59, 60
70.	B 650, 651; W 64, 65	145.	T 65, 66

¹ By reference to Appendix I, the subject of each section, with Scripture references and the pages of the text on which it is discussed, will be found.

Appendix III

SEC.	PICTURES	SEC.	PICTURES
146.	B 400, 823; T 33	234.	B 404
152.	T 61, 62	236.	B 1198, 401, 869; T 103; W 633
158.	T 49	237.	B 1744; T 104; W 137, 138
166.	T 56	238.	T 109
167.	T 88	240.	T 106
170.	B 96, 1837, 830; T 70	241.	T 108; W 139, 140, 263
171.	B 1943; T 46	244.	B 91
178.	B 484, 1825	245.	T 111
182.	B 1952; T 58	250.	T 112; W 145
185.	T 68; W 108	252.	B 717
187.	B 1014, 1069, 199; T 71	253.	B 90, 1364, 634, 738
188.	B 186; T 57	255.	B 1846, 1508
189.	W 533, 549	257.	B 1050
191.	W 121	259.	B 1588, 1671, 735; W 148, 149, 150, 153
192.	T 73; W 531	260.	T 115
193.	T 72	264.	T 114
200.	B 403, 821, 963; T 74, 75, 77; W 123	267.	W 157, 158
204.	T 80	276.	T 113
205.	T 81	278.	B 1564, 357, 1706, 721, 1743; W 155
206.	T 79	280.	B 1955; W 399
209.	T 83	283.	T 116
210.	T 84	284.	B 1861, 1824, 2043
211.	B 352, 700; T 85, 86	286.	B 1692; T 117
213.	T 87	288.	B 813, 866, 834; W 344
214.	B 457; T 89; W 127	291.	B 804, 201; T 118
217.	T 90	292.	B 1333, 873; W 169
219.	B 455; T 69; W 532	295.	B 636
222.	T 93; W 129, 262	297.	B 1944
223.	T 98	298.	T 119
226.	B 2184, 877; T 100	299.	B 627
229.	B 169, 70, 2007; T 99; W 258	300.	B 483, 1616, 1565
230.	T 101	301.	B 1984, 814; T 120; W 172, 275
232.	T 102		

2. PICTURES OF PLACES

There are many lists of pictures of Palestine, more or less complete as to number and variety, and possessing varying degrees of excellence. Practically all of these are listed in the *Handbook of Religious Pictures*, noted above. It would seem to be superfluous to reprint those lists here, even if the space were available. But a better reason for not doing so is the fact that there is, when all is said, but one list of pictures of Palestine which reproduce with anything like accuracy the real scenes, and that is the collection of *stereoscopic views or stereographs published by Underwood & Underwood, 3 and 5 West Nineteenth Street, New York*. These stereographs are genuine photographs of the actual places, made not with an ordinary camera, but with a so-called binocular camera, which has two lenses set side by side like a man's two eyes. This camera produces at the same instant two negatives, not absolutely alike, but differing just as the impressions received by the two eyes differ. When viewed through the stereoscope the two impressions are combined in one. This causes everything to appear in the natural perspective, making it possible for one to see, not a flat surface like that which the ordinary photograph gives, but as though seen from some selected point of view through a good field glass. In view of this superiority it has seemed wise to make a careful selection of the Underwood views, arranged under the respective places which they represent. These stereographs cost two dollars a dozen, and the stereoscopes eighty-five cents each. While the initial cost seems high, it should be remembered that the outfit will last indefinitely, and may be used over and over again. When several persons are to use the scenes at one time, in order that there may not be too much delay, more than one stereoscope should be provided.

There are four lists of the Underwood stereographs dealing with the Bible: Palestine Tour of one hundred views; Travel Lessons on the Old Testament, fifty-one views; Travel Lessons on the New Testament, thirty-six views, and the Kent series of one hundred views. These several series in the order named will be designated as "PT," "OT," "NT," and "K." In ordering stereographs from these series, care should be taken to give both the series and numbers as indicated below:

AJALON

Plowing in Fields of, PT (8) 3087.

Appendix III

BANEAS (see Cæsarea Philippi)

BETHANY

From Eastern Slope of Olivet, PT (36) 3115.
Supposed Home of Martha and Mary, PT (37) 3116.

BETHLEHEM

Looking North toward Jerusalem K (23) 10874.
Looking Southeast toward Frank Mountain K (86) 10937.
Shepherds in "Field of Shepherds," OT (30) 3245.
Shepherd Boy with Flock, K (87) 10938.
Main Street, NT (2) 3181.
In Square—Camels, NT (3) 3182.
Church of Nativity—Exterior PT (38) 3117.

CALVARY (see Jerusalem)

CANA

Court of Village Home, NT (18) 3196.
Well in Village, PT (80) 3159.

CAPERNAUM (Khan Minyeh)

Ruins at, K (119) 10970.
Looking Southwest to Mount of Beatitudes, K (120) 10971.

CEDRON (see Kedron)

CHORAZIN

Ruins at, K (121) 10972.

DECAPOLIS

From Citadel of Bethshan PG 3348.
From Bethshan to Hill of Moreh, OT (32) 3247.

EMMAUS

General View, PT (7) 3086.

EPHRAIM

Hill Country, K (19) 10870.

ESDRABLON (or Jezreel)

North from Gilboa, K (10) 10861.
'By the Side of Still Waters,' PT (67) 3146.
Western End and Mount Carmel, PT (75) 3154.

GADARENES—COUNTRY OF (see under "Sea of Galilee," Nos. 3215 3164)

GAZA

From the Southeast, K (5) 10856.

GENNESARET, PLAIN OF

North from Above Magdala, K (33) 10884.

GEZER

From the Northwest, K (61) 10912.

GETHSEMANE (see Jerusalem)

GOLGOTHA (see Jerusalem)

HEBRON

General View from the East, PT (41) 3120.

JACOB'S WELL

View from Mount Ebal, NT (22) 3237.
Entrance, PT (55) 3134.
Interior, PT (57) 3136.

JAFFA

In the Harbor, PT (1) 3080.
Bazar on Market Day, PT (2) 3081.
House of Simon PT (3) 3082.

Appendix III

JERICHO

Plain of Looking toward Dead Sea, K (35) 10886.
Plain of, with Mountains, PT (48) 3127.
Ruins of Ancient City, K (73) 10924.

JERUSALEM

From Mizpah, Looking Southeast, K (21) 10872.
From the South, Showing Kedron Valley, K (55) 10906.
From Mount Scopus, K (56) 10907.
On the West, K (57) 10908.
Looking Northwest from the Mount of Olives, OT (35) 3250.
Looking Northeast Across Valley of Hinnom to Olivet, OT (46) 3261.
Looking Southeast to Lower Road to Bethany, PT (33) 3112.
Looking Southwest, NT (8) 3187.
Over the Housetops from Northern Wall, PT (11) 3090.
Jaffa Gate, PT (10) 3089.
Damascus Gate, K (58) 10909.
David Street East to Olivet, K (112) 10963.
Christian Street, PT (19) 3098.
Via Dolorosa—Pilgrims on, PT (23) 3102.
Dome of the Rock—Exterior, K (125) 10976.
Dome of the Rock—Interior, PT (31) 3110.
Jews' Wailing Place, PT (25) 3104.
Church of the Holy Sepulcher—Exterior, PT (20) 3099.
Church of the Holy Sepulcher—The Sepulcher, PT (21) 3100.
Church of the Holy Sepulcher—Easter Procession Entering, PT (22) 3101.
Supposed Site of Tomb of Jesus Outside Northern Wall—Exterior, K (128) 10979.
Supposed Site of Tomb of Jesus Outside Northern Wall—Interior, PT (27) 3106.
The "New Calvary," NT (26) 3105.
Sacrifices Near Gates, OT (49).
Cattle Market Day in Valley of Hinnom, PT (13) 3092.
Kedron Valley and Village of Siloam, PT (14) 3093.
Pool of Siloam, PT (15) 3094.
Garden of Gethsemane and Mount of Olives, PT (17) 3096.

JORDAN RIVER

Source at Baneas, K (29) 10880.
Main Source at Dan, PT (88) 3167.
Upper Valley, Southwest from Caesarea Philippi, K (30) 10881.
North from Lake Huleh, K (31) 10882.
Entrance at Sea of Galilee—Fishermen Mending Nets, K (123) 10974.
Lower Bed of, from Moab, K (36) 10887.
Baptizing in, PT (47) 3136.

KEDRON VALLEY (see Jerusalem)

LYDDA

Syrian Travelers Near, PT (6) 3085.
Over Housetops, PT (5) 3084.

MOUNT HERMON

From the East, PT 10828.
Snow-Clad Summit, K (28) 10879.

NAIN

Looking Northeast to Mount Tabor, PT (69) 3148.

NAZARETH

General View with Plain of Esdraelon, NT (4) 3183.
General View from Northeast, PT (71) 3150.
Fountain of the Virgin, PT (72) 3151.
Christian Girl with Waterpot, PT (74) 3153.

PERÆA

Jerash in Gilead, K (44) 10895.
Water City of Rabath Ammon, K (96) 10947.

PLAIN OF SHARON

Roses of, PT (4) 3083.

POOL OF SILOAM (see Jerusalem)

Appendix III

SEA OF GALILEE

West to Mount of Beatitudes K (32) 10883.
 South End, K (34) 10885.
 Northeast from Mount of Beatitudes, NT (20) 3199.
 Eastern Shore, NT (36) 3215.
 Fishermen on, PT (85) 3164.

SIDON

Ancient Citadel at, PT (93) 3172.

TIBERIAS

From the Northwest with Sea of Galilee PT (82) 3161.
 From the Southeast with Fishing Boats, PT (83) 3162.
 Fishermen, PT (84) 3163.

TYRE

Ruins of Ancient, PT (92) 3171.

3. PICTURES OF CUSTOMS, ETC.

Many of the Underwood & Underwood stereographs, listed under Pictures of Places, serve also to illustrate the customs, manner of dress, work, etc., of the people of Palestine, who still live much as they did in Christ's day. The list given below is supplementary to that of Pictures of Places and is confined to the Underwood & Underwood stereographs. Those who desire other pictures will find a fairly comprehensive list in the *Handbook of Religious Pictures*, pp. 88-89.

Abbreviations: Kent Series—K; Palestine Tour—PT, Palestine General—PG.

Arabs Tenting Near Bethlehem, K (18) 10869.
 Bedouin Camp in Moab, K (47) 10898.
 Making Bread in Bedouin Tent, K (69) 10920.
 Bedouin Women Churning, K (70) 20921.
 Bedouin Sheik and Warriors, K (71) 10922.
 Wedding, PG (1) 3267.
 Going to Fetch the Bride, PG (2) 3268.
 Rejoicing Before the Bridegroom, PG 3272.
 Killing the Fatted Calf, PG 3313.
 Bedouin Warriors, PG 3310.
 Baking Unleavened Bread, PG 3319.
 Threshing Floor, PG 3377.
 Cleaning Wheat, PG 3342.
 Carpenters at Work in Nazareth, PG 3361.
 Grinding at the Mill, PT (60) 3139.
 Woman with Ornaments, PG 3329.
 Vineyards with Watch Tower, PG 10580.
 Syrian Home with Upper Room, PG 3417.
 Bread Making in a Syrian Home, PG 3416.
 Good Measure given "into the bosom," PG 10840.
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- Zacchæus, 181, 182

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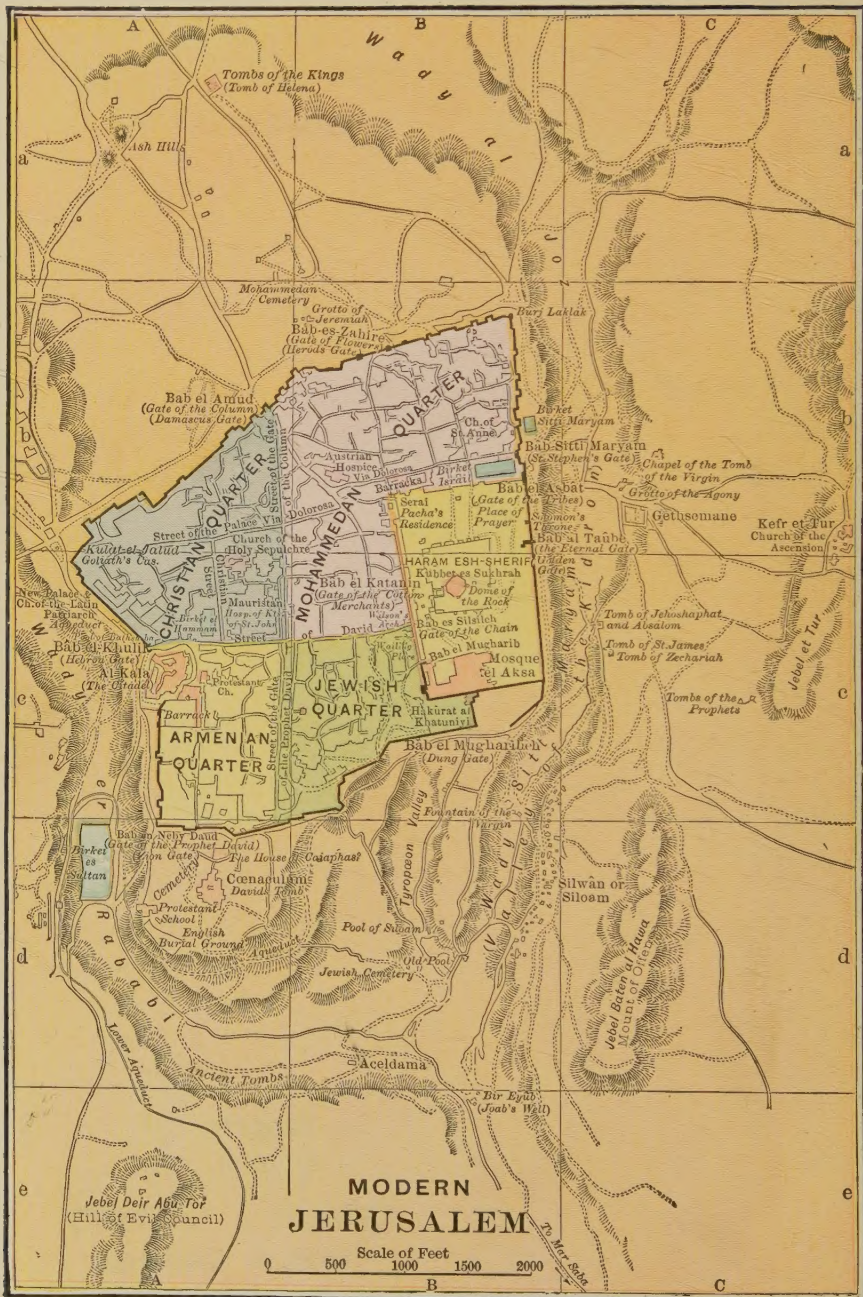
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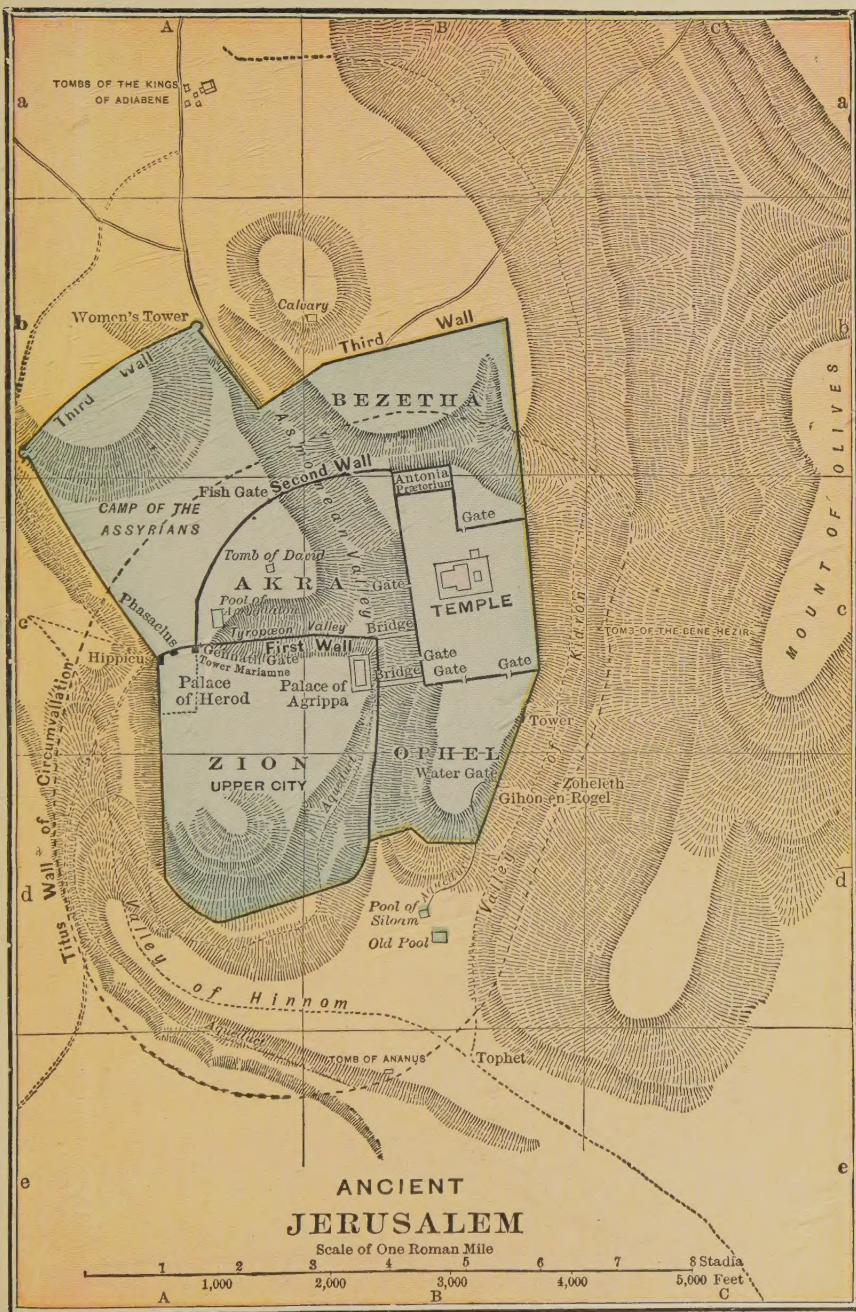
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